

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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London Spiritualist Alliance, Ltd.,
5, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.
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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,134.—VOL. XLI. [Registered as] SATURDAY, DECEMBER 3, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Influences gracious, inspirations bright,
Hover in the spacious reaches of the night,
Sable pall and cloudy bars
Give new radiance to the stars,
Fair fore-runners of the morning light.

G.

We have a letter from a certain celebrated novelist who is making inquiries into the proofs for human survival. He is much perplexed by "the inveterate tendency of mediumistic personalities to regard death from the mundane point of view." We note the term "mediumistic personalities," and make no objection to it, since in some cases it represents the fact. In others, as our experience proves, the term discarnate personalities would more justly apply, so distinct in character and outlook is the spirit from the medium. But that is by the way. This question of the outlook on death from the other side is an ancient tale. The puzzle came to us in our earlier years at the outset of our own investigations, and we referred it, as we referred most of our problems in those days, to the mediumistic personalities or discarnate intelligences (as the case might be). In every case, the reply was the same in essence. Put in more philosophical terms than some of the communicators employed it amounted to this: Nearly always death comes too soon. In the ideal natural order man should pass through the whole series of earth experiences from birth to death, which should always be in *old age*, when he has become thoroughly matured and falls like a ripe fruit from the tree of life.

Every death before the full period of earth maturity, when all the lessons of life have been learned, and the spirit has, in Mrs. Browning's phrase, "ensphered itself," is an evil. At present an immature humanity, still in its childhood, has to be content with Matthew Arnold's "second best." Only here and there is the full span of life lived out—as it would be under a finer social order—and consequently it is to the advantage of every individual to live as long as possible and distil as much of earth experience as he can. The life after death, to be sure, is in some ways an improvement on earth-conditions, but in the main essential it is *not*, if the full round of physical life has not been run. The discarnate spirit has in

that case still to complete its earth schooling under conditions inferior to the direct contact with matter. (If the career is cut short by suicide the penalties are even more severe.) That explanation has been given countless times in a variety of forms from the spirit side of life. It has been dealt with many times in LIGHT. It may not be scientific but it has always struck us as common-sensible, not to say philosophic. When we find an explanation, simple, natural and reasonable we accept it, quite indifferent as to whether it comes from spirits incarnate or discarnate or merely "mediumistic personalities."

A Manchester correspondent, who is making serious inquiry into the evidences for human survival, writes: "I should imagine that no great belief in the world is harnessed with so many humbugs as yours." He has evidently had some experiences! All the same, we do not admit the soft impeachment even if it reflects merely on the "humbugs" and not on the true men. We could point to some other "beliefs" of which the statement could be more truly made. The deliberate humbug, so far as our experience in Spiritualism goes, is not plentiful. But there are several of the unconscious variety—self-deluded persons whose emotions outstrip their powers of reason and judgment. They make great pretensions to "occult powers," they launch wild statements and construct philosophical schemes so flimsy that they will not bear five minutes' cold analysis. It is this consideration which prompts us to patience with the onslaughts of the critics whose activities—sometimes quite as unreasoned—help to balance the extravagances of the emotional enthusiast whose utterances, especially when they appear in the Press, tend to make the subject very confusing to the thoughtful inquirer. He finds his way very perplexing at times until he has learned that this is eminently a subject in which to learn self-help and self-direction.

THE HIGHLANDS.

I know beyond the bounds of earth and time
They wait for me, and that I yet shall climb
The trail which winds above the valley land,
And feel again the clasping of a hand
As warm and tender as it used to be;
And once again the dear loved features see.

A Sharon rose is blooming sweet and pale
And tipping all its blossoms in the gale,
And all the table-land of God is fair,
And lo, the vanished ones of earth are there!
They walk the up-land paths and pluck the bloom
Pale-petalled in the haunts beyond the tomb!

And in their locks and in their reaching hands
The amaranths of glad eternal lands
Are white, and sweet, and cool with beaded dew;
And, ah, dear hearts, they twine a wreath for you,
A wreath whose fragrant bloom shall know no blight;
They, they who dwell beyond the morning light!

Oh, are your eyes too dim with tears to see
The white-clad forms from out eternity
Come down the high-land trail and signal there,
And smile to you upon the marble stair;
And kiss their finger-tips and softly wave
Their love from those far lands beyond the grave?

—LESLIE CLARE.

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and Newsagents; or by Subscription.
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THE PROGRESSION OF MARMADUKE

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 759.)

February 13th, 1916.

THE MEANS FOR MENTAL IMPROVEMENT IN SPIRIT LIFE.

"All sorts and conditions of men come over, some cultured and some not. Many have no wish for mental improvement and are content to lead as far as possible the kind of life they led on earth. Others have always desired to cultivate knowledge, but from the circumstances of their earth-life, have not been able to do so. These have every facility given them here, and they can attend schools, lectures, and classes of all sorts."

[But if you can read thoughts, why lecture?]
"Because few would have the concentration to read so steadily in a person's mind as to make that take the place of a lecture, and so the viva voce method is followed, as on earth. Our minds are generally more receptive here, and we do not need to take notes; every word is impressed on our minds, and most of us could reproduce a lecture almost word for word. But again, those who have not been accustomed to use their mental powers have to be helped to comprehend what they hear. We are not all born scientists, but most of us would wish to know something of science. Those who are really fitted for this sort of work are soon taken into the scientists' section and aided to develop their talents. It was discovered that I had a gift for inventing improvements in mechanical piano-playing, and pianolas will be vastly altered when we can impress the earth with some of our inventions. I do not say that these will be my inventions, but I may possibly have helped others who were working at the same ideas. Here there are no patents. When once an invention is seen to be useful, it is at everyone's service. We do not have pianolas here, but we see that they may be a very valuable means of inculcating a taste for good music on earth."

February 20th, 1916.

THE INSTRUCTION OF NEW-COMERS.

"Sometimes new-comers may have to be brought to earth again to realise the different conditions there from those in the spirit world, of which they are now the inhabitants. Say one of the soldiers or sailors killed in the war has been brought to earth to learn the truth which he has not yet been able to grasp; namely, that his earth-body is dead, but that he is still alive. This makes him wonder what is to be the next experience of this true self, which he had never realised was apart from his old earth-body. He looks around for someone to teach him, and though he knows there are people about him, he hears their voices but vaguely, and sees them not at all. Then one of us is told off to help him, or volunteers to do so. Say it is I. I go up to him and grasp him firmly by the arm, so that he feels the pressure, and say: 'Friend, do you feel me?' 'Yes,' he will reply. 'Do you hear me distinctly?' 'Only faintly: your voice seems a long way off.' Then I come closer, put both my arms round him, and will strongly that he shall see and hear me, and presently he begins to struggle to free himself, and will say: 'I see you now, comrade; that will do.' Then I ask him what sort of work he wishes to do. If he is not prepared with an answer, I should take him about and show him the work that is being done by us, either on the battlefields, in the receiving-halls, or in other places. If he prefers not to enter upon any work at once, I take him possibly to a concert, or whatever will most rouse his interest; and so he begins to see that we have a very real world here, and usually it will not be long before he will want to join the workers. Many of those killed in the war, when they first come over, are restless and discontented at being taken from their active interests to begin what seems to them a very quiet sort of life; but they soon find there are more interests here than even on earth, and often these discontented ones make the best workers in the end."

February 27th, 1916.

"I often think of the first day I came to your house and listened to the conversation between you and A., and I remember what nonsense I then thought it. I little imagined how soon I should learn to appreciate it at its

true value. Those who condemn and sneer at all that is beyond their comprehension are the ignorant only, and it is by painful experience alone that they grow wiser. Many even in our spirit-world would not learn if they could help it. They turn a deaf ear at first to those who would help them, and then have at last to come and beg for assistance, which whenever sought is never refused. If there were not the future life to which to look forward, the world would be a sad place at present, for great misery must accompany and follow this war, and there will be many aching hearts which yet will refuse to open to the truths which would make their grief so much less bitter and hard to bear. What is there in the human mind, I wonder, which makes mankind so utterly averse to learn the truth about a future life, when if it were anything connected with the earth-life they would only be too anxious to know it? Do you think men buoy themselves up by the fancy that there will be no penalty exacted for shortcomings; nothing to pay, as it were, as the cost of their treasured sins? I believe it must be so. I often think, too, that the guides and higher rulers here, who to a certain extent, under God, have the training of such people after they have passed over, must have abundant patience. To think that I, wilful, stubborn, selfish, and a bad friend, should have been helped as I have been, and should now be enjoying the inexpressible bliss of aiding others, amazes me! all punishment futile? Are the earth methods entirely wrong? Should prisons be closed, and men allowed to reform themselves by reaping the fruits of their evil deeds? I am a little given to speculation, and these thoughts obtrude themselves on my mind. I think I live mentally a good deal on the earth plane even yet. I am concerned about my old world, for which I did nothing in my earth life, and which I would fain help now. Would any writings from here be read, do you think, and would they be of use? Human nature is crude, but it has in it the power to learn and to understand the teaching of the present suffering. Surely all will not have been in vain; there must come a better time, when there will be more lofty ideals, less selfishness, and more united brotherly feeling amongst all classes. Out of the ruins of warfare a stately edifice may rise, and those who perished in the ruins may look on the new building and say: 'Into it was built my heart's blood, and I have given it gladly and willingly.' Amen! I pray that this may be so."

March 5th, 1916.

THE NECESSITY FOR SELF-SACRIFICE AS A MEANS OF PROGRESS.

"Coming from an admittedly selfish man, you may think this a queer subject to choose, but it is just because of my selfishness in earth life that I am particularly fitted to write upon it. First let us consider the case of an unselfish person. He comes over and finds everything in the spirit-world is in harmony with his own nature; the work, the helping of others, and the putting aside of self, are only what he has been accustomed to. The self-sacrifice he has always practised has been beneficial to him in the new life, and has enabled him to step into his niche at once. When the man who has, on the contrary, led a selfish life passes over, the necessity for self-sacrifice meets him at every turn, and there is always friction between his own desires and the unwritten rules of progress here. At first he declines to acknowledge these rules; he keeps apart from others; he helps no one; he lives his own life, as he thinks; but soon he finds it is not life, but stagnation. He sees others working and feels inclined to join them, but false pride holds him back and he is ready to curse the day when he put off his earth body. Gradually, however, the influences around him begin to have their effect, and he asks for something to do. His help is willingly and eagerly accepted. From that time he begins to go with the stream; but alas! there is many a backwater into which he strays, and from which he despairs of extricating himself. A life-long habit of selfishness is not corrected all at once, and many and painful are the lapses he experiences on his way to the higher ideal. You may wonder why such a nature cannot be automatically changed on arrival here. Because earth is the preparatory school for the upper school here, and the pupils, if they have not already pre-

pared themselves for entering the higher standards, must learn from the very beginning on their entrance into spirit-life. All this is gathered from my own most painful experience, yet now I am always happy, unless I begin to hug my old faults and find excuses for them. As long as I am tuned to the atmosphere here, there are no jarring notes; but when I find myself wishing to evade duties, or spend more of my time in pleasure than would be good for me, then it is that I get disheartened. But such backslidings are becoming rarer and rarer, and will soon, I hope, be finally conquered."

March 12th, 1918.

"I want to give you some more impressions of the life here. To commence then: there is no confusion; each one has a place and definite work to do. There is no rivalry, except in a perfectly friendly spirit of comradeship. There is love, deeper, stronger, purer than it can ever be on earth, but no passion. We feel that such love as this has been since the world began and will endure for all eternity. There is no jealousy. If anyone can do anything better than ourselves we are content, nay glad, to let him take the lead, and we humbly try to follow in his footsteps. You may think that the result must be a lack of emulation and therefore of progress. But no, we all want to improve, but we realise our limitations, and in copying a superior worker or artist, we get a fresh incentive to produce better work ourselves. It is the same in every art and science; we recognise superior attainments, and sit at the feet of the masters; but we do not therefore say: 'Oh! it's no use trying!' We do make an effort, and every little step forward is encouraged and assisted by those who are greater than ourselves. You may also wonder whether we do not find the existence rather tame here, after the excitements, the temptations, and even the miseries of earth life. Again I answer, No. We might, perhaps, had not our natures undergone a gradual change and become attuned to the better life. For instance, a drunkard does at first find the life very uncongenial, and takes every opportunity of getting back to earth and indulging his old craving by tempting others. But as he rises, his old sins have less and less hold on him; his earth-weakness is gradually cast off, and he finds pleasure in the life here, as well as profitable work which helps to banish his discontent and yearning for the old existence. We can select our employments as we wish; in fact, we need not work unless we please; it is the mental push which conscience gives which makes us choose to work. I am finding that the more I do for others, the more love comes into my heart for them, and the less repulsive does any task appear. At first I could not go on the battlefield and witness the dreadful sights, but now I hardly see them; I pass through, seeking a soul to help and rescue, and when I have found it all my work is with him and all else fades away . . . once one has got one's mental glasses adjusted to the right vision, the rest is easy."

(To be Continued.)

TRANSITION OF MISS DAWSON ROGERS.

Early last Tuesday morning, at the age of seventy-five, Miss Dawson Rogers passed peacefully away at the residence of her brother-in-law and sister, Mr. and Mrs. Henry Withall, "Oakwood," Finchley. She was the eldest daughter of the second president of the London Spiritualist Alliance and Editor of *LIGHT*, Mr. Edmund Dawson Rogers.

Our friendship with Miss Rogers extended over many years. A lady of fine character and keen intelligence, she was her father's right hand in their home at Finchley, and all those who knew the late Mr. E. Dawson Rogers and his family will share the regret we feel and enter into our deep appreciation of the sterling worth of the late Miss Rogers, of whom we may have more to say next week.

"LIGHT" CONGRATULATIONS.

LIGHT is a great comfort to me. I read it from cover to cover and pass it on. It is both solace and support in these dark days.—E. ROSE GOODWIN.

I look forward to *LIGHT* every week with great interest. If there be food for the soul here on earth, your valuable paper certainly supplies it. Wishing it, and those who produce it, the best of success.—EDWARD LISTER (Basingstoke).

I feel that *LIGHT* has a unique quality, and appreciate its contents more than I can say. The editorials have always impressed me by their moderation and charm, their wide knowledge of the subject, and their insight and distinction. R. GOODWIN.

I am a sincere lover of *LIGHT* which teaches me many comforting and wonderful things.—A. H. LEEDS.

LIGHT is uniformly good. You have a message for the world to-day. Of that there can be no manner of doubt, and you are delivering it with fearless restraint.—W. CALVERT.

MRS. ROBERTS JOHNSON AND HER MEDIUMSHIP.

By J. W. MACDONALD.

As one of the sitters at one of the circles mentioned in the recent article in *LIGHT* (p. 750), I think the phenomena call for a more extended notice, especially with regard to the Ancient Egyptian and Gurkhali spirits who manifested.

One of the Egyptian spirits was that of a priestess at one of the old Egyptian temples (associated now with the ill-fated Mummy-case lid, in the British Museum). She chanted some of the old Egyptian temple hymns, which, of course, we could not make out, but it was most weird and solemn. Afterwards she was instructed by David Duguid to say in English that she could not manifest yet (i.e., in English), but hoped to be able to do so soon. The words were pronounced in the artificial and difficult way in which a foreigner articulates English words. The other Egyptian spirit who spoke was a guide of my own, with whom I have never been able to talk, except through a medium. He has been described several times during the past eight years: I have been told he is a very fine spirit belonging to the seventh sphere; that he passed over somewhere about 156 B.C. He always said he would not come to me in the circle, as the conditions were too earthly.

At a sitting with Mrs. Wriedt on May 31st, 1920, a spirit spoke to me through the trumpet who said he was an Egyptian, and, thinking it was the foregoing, I cross-examined him. He said he passed over 300 years ago: I asked him how he had learned such good English (his English, although good, had an accent which would be artificial in an Englishman). He replied that he had learnt it from me, that "we (i.e., spirits) learn a good deal by sound." I asked him about the old Egyptian priest connected with me. He replied, "He is here, but he cannot speak English." I said (more in a joke than in earnest), "Tell him to learn English, as I want to have a talk with him." This was the other Egyptian spirit who spoke at the sitting last month (October) in English to me, and I was so taken aback at the result of my suggestion that I could hardly ask him any questions, as I would have liked to do. He told me his name was Am-aratz, and the solemn and reverent way he spoke of the Holy Spirit and commended me to "the beautiful God" was most affecting. He spoke in a slow and measured style, as if he were picking his way with care—like one who is unfamiliar with the language. One of the sitters states that he promised to interpret for them in future the words of the Egyptian priestess, but I do not remember that.

As to the Gurkhali who manifested or spoke at a subsequent sitting, I arrived at the house about an hour before the sitting, and while waiting for other sitters, I noticed a strong smell of Oriental perfume, principally in the hall with the front door open. As our host was a retired Indian officer and the house had Indian curios about, I did not think much of it beyond noticing that it got stronger. At the sitting it seemed to disappear, and I did not observe it again at all. After we had sat about two hours, the Gurkhali spoke in his own language to both the host and hostess on each side of the circle. They were able to carry on a conversation with this friend, who in earth-life had been an officer under our host in India. His soft and musical language, and the ease with which the conversation was carried on by the three of them afforded the most convincing evidence of an independent entity manifesting in a foreign language that I have had.

One of the sitters said, "Do you smell the scent?" but no one did, and our hostess said there was none in the house. I then stated that I had experienced it before the sitting. Evidently the aura of the Gurkhali was impregnated with incense, and he had made his presence known in that way on his arrival.

On the morning of the same day we had an impromptu sitting, in the course of which a heavy oak table in the corner began to move, being pushed or lifted (we found the carpet upturned afterwards) about the room and against the sitters in succession; while flowers from the flower bowl on the table (which was not upset) were distributed to the sitters, as were also objects from the adjoining shelves. Voices without the trumpet were heard, and in answer to a question they said it took six spirit friends to operate the table.

These and many other items made these sittings most interesting. I have sat with Mrs. Johnson for about seven years; her wonderful mediumship seems to increase in its range of phenomena.

EINSTEIN AND THE ETHER.—In a letter to the "Times" of the 26th ult., Sir Oliver Lodge quotes from the conclusion and summing up of an address which Professor Einstein delivered in May, 1920, to the University of Leiden, in which he admits that "conformably with the general relativity theory, space without the ether is unthinkable. . . . This ether, however, must not be thought of as endowed with the characteristic properties of ponderable matter. . . . nor must the idea of motion be applied to it."

THIS WORLD AND OTHER WORLDS.

ADDRESS BY MISS LIND-AF-HAGEBY.

Miss Lind-af-Hageby addressed a large and greatly appreciative gathering of the members and friends of the Alliance on the above subject in the hall at 6, Queen Square, on the evening of November 24th.

In introducing the speaker of the evening, the Chairman, Mr. H. W. ENGHOLM, said that he knew of no one better fitted than Miss Lind to deal with the subject she had chosen for her address. There were some who thought this world alone was sufficient to concern themselves with. But to Spiritualists this world, though important, held only a secondary place. They were bound for another world, and like travellers on a journey they must needs gain what information they could about the country of their destination. Whether men found this present world a good or bad place to live in depended much on what they made of it. In this sad old earth spirituality was indeed at a low ebb. Yet they need not be unhappy. They had to remember that this was but the crèche, the nursery of humanity, the place of their spiritual and mental babyhood. Let them be childlike and simple in heart, content to know that here they were but starting on the career which lay before them.

Miss LIND, alluding to the chairman's reference to the low spiritual condition of society, recalled the observation of Mr. Bernard Shaw that he was becoming more and more convinced that our planet was the lunatic asylum for the other planets (laughter). She thought there might be something in that idea if we understood that a lunatic asylum should be curative. She was going to speak to them that night on our relation to other worlds whilst living in this world. It was a big subject, but the whole object of a lecture was to arouse criticism and possibly opposition, and by these means stimulate thought and interest in the subject. The solution of that problem had been the object of religion and psychology. We had in the teaching of Christ a very definite indication of how we were to deal with the problem in its simplest form. In the parable of the rich glutton (Luke xii., 16-21) He gave an unmistakable answer to the question, Which is of the greater value, this world or the next? God said unto the man in the parable "Thou fool." How many fools were there amongst humanity! They looked on what was called "success" in life as the first thing. But there were greater and more subtle questions involved, and the importance of giving thought to the subject was emphasised by the condition of the world and humanity to-day. That condition presented two outstanding features. First of all there was in the world generally, and in Europe especially, complete disorganisation. Look at the prevailing famines and bankruptcies in different parts of Europe. We had come out of one gigantic war, and as far as she could read the psychological tendencies we were preparing for another. It would come as surely as the sun would rise on the morrow, unless an entirely new moral outlook dominated the nations. There was ground for pessimism, but not for despair.

This was only one aspect of the world to-day. The other characteristic was the existence of a great spiritual stirring, a breaking away and coming out of new forces. Let them look at the growth of Spiritualism in its widest, deepest, most philosophic sense. Formalism was being shattered, and a wonderful spirituality was being manifested. They saw a new growth, a new demand, a new hope on the spiritual plane, in spite of the terrible failure of things on the physical plane. People were taking a deep interest in spiritual healing, faith healing, Christian Science. It did not matter by what names they were called, whether scientific or religious, the great thing was the recognition of the power of mind. If this was so, why were things not better? It was because of our inability to apply the knowledge we had gained and to materialise it; we did not apply it to our daily affairs, social conditions, and national and international politics. The Washington Conference, she feared, would do very little. Only people with illusions believed that as a result of the Conference there was going to be any serious limitation of armaments. She would give the delegates their due. No doubt within their hearts there were spiritual promptings, but they did not dare to put those stirrings into political action. So we had M. Briand telling the Conference that France could not possibly limit her army, and, as for ourselves, while we talked about doing away with large battle-ships (a safe proposal, as they were useless) we were preparing experiments with poison gas on a large scale on Salisbury Plain. Here we had an example of the difficulty of applying on the physical plane what we knew and believed in on the spiritual plane.

She knew there were present some who were unacquainted with Spiritualism. Why did one enter upon the Spiritualistic quest? Why seek light through Spiritualism? There were a great many reasons. In many cases it was personal sorrow, in others it was intellectual dissatisfaction with what was offered in the Churches, but above all it was the desire to know and follow the one who had passed on, for the instinct was strong within us that death could not and did not end everything. Spiritualism even in its narrowest sense, in giving the assurance of survival after death, was revolutionary in its effects on character and mind. When we thought of the old idea of a long, long sleep in the grave and the awakening to a day of judgment, or of the terribly dull conceptions of conventional Christianity with its harp-playing among the clouds, we recognised the enormous change which the teaching of Spiritualism had brought about. Why did mere Christian goodness in the form in which it was generally put before us pall upon us? Why did the idea of perpetual peace from struggle not appeal to us? It was because it gave us no scope for intellectual exercise, but meant a stagnation which was absolutely unbearable to contemplate. Spiritualism taught, on the contrary, that there was infinite variety of condition after death, and an endless vista of progress.

What was the immediate effect of Spiritualism on human mentality? There were two types of mind which ran through every form of religious and philosophic thought. One type (the majority) neglected the world and thought only of the Summer Land where all longings would be satisfied. The other (the minority) realised the immense importance of this physical life. The great struggle of life in the human form was to keep all the windows of the soul open. Most people were willing to keep one window open, but if another was opened they were afraid of the draught. The great problem was to keep all open and not be blown away. We got hold of one little thread of truth and clung desperately to that. Hence the bitter feuds and intolerance of the past—the Inquisition, the religious wars, and witch burnings. Their explanation was to be found in our natural inability to take in more than one aspect of truth at a time.

Here Spiritualism differed from other teachings. It was a perpetual re-discovery; it was fluid, not static. It was the antithesis of orthodoxy. There was no supreme authority of one man or one woman in Spiritualism. It taught that there was no finality, evolution was going on all the time, new senses were being developed in us.

Yet was there not amongst Spiritualists the same tendency as with the orthodox to complacency and narrow self-satisfaction? Miss Lind deprecated the insistence on the idea that the next world was all joy and peace and harmony. On the contrary, there was much suffering and purgation to be gone through. There was a real danger of dwelling too much on the sweetness of the other world. Even the old "hell-fire" doctrine might be safer than that. Such an idea engendered indifference to the needs of others and a selfish pursuit of spiritual serenity. There was a greater danger of becoming indifferent to our duties in this world through too much spiritualistic satisfaction and certainty than there was through rank atheism. Some of the finest servants of humanity had been men and women who believed that this life was all.

Since no one could say why we were encased in the flesh we were sometimes tempted to ask ourselves why we should struggle, why trouble to keep alive stunted suffering children of the famine areas, why not let them slip over into the happier hereafter.

"Why not? Because we feel, we know, by spiritual intuition, that this life has to be lived for a purpose, that it carries a lesson that nothing else can supply, that we are not only spiritually, but physically, part of one another. The one thing we know is that we have to try to alleviate pain and to apply the forces that would be lost in despair and pessimism to service and work." (Applause.)

It could not be denied that people who were ruled by one idea only had accomplished great things in the world. In this singleness of aim lay their strength. Their weakness lay in their incapacity to understand others. Only slowly and painfully, by the ceaseless beating against our minds and souls of new ideas, did we advance. The object, so far as she could see, of life in this world and of the passage hence to another, was the withdrawing successively from one layer of consciousness into an inner and deeper one, till we came to innermost selfhood from which we could utilise all the experience of our being and be

master of all our powers. She believed in the persistence of the individual consciousness, that the consciousness, though merging with other consciousnesses, would yet retain its individuality and that through it all it would still be inspired by that Divine Presence and Power which we knew as God. The Einstein principle of relativity was doing immense good in breaking down the old notions of space and time and suggesting the infinite possibilities that awaited us. In coming closer to others we were bound to come closer to realisation of God. (Cheers.)

Mrs. CHAMPION DE CRESPIGNY, in a graceful little speech proposed a vote of thanks, which was carried with hearty acclamation.

POINTS FROM THE LECTURE.

Spiritualism differed from all other creeds or philosophies because it had a constantly widening horizon. It had no orthodoxy, and no authorities to impose doctrines. It stood not only as a bridge between the two worlds but also a bridge between minds of different outlook in religion. It was capable of continual expansion.

In bringing us into touch with other worlds, Spiritualism not only enlarged the borders of thought and liberalised our conceptions of religion. It revealed the presence and companionship of spirit helpers. It proclaimed that in our upward march, angelic guides were ready to aid and strengthen us in our warfare with the misery and disorder of earth in its present disorganised state.

Einstein's discoveries concerning relativity had a more than merely scientific value. They threw a new light not only on the relationship between suns and planets but on the relationship between human minds.

We might deplore the existence of the man with one idea. But all our experience showed that it was this very narrowness of outlook that gave the reformer his power. His idea was concentrated, and gained sharpness and effect because of the "one-pointedness" of his mind. Humanity as a rule was not large enough in comprehension to take in several ideas at once. The addition of these, while they might give proportion and balance to the central idea, seemed invariably to weaken its appeal to the general mind.

Miss Lind deprecated a too facile Spiritualism. It might be said that passage to the next world was a great and beautiful change for everyone. But this was not true. There were painful experiences in that next life for those who had abused their opportunities here, as all instructed Spiritualists well knew.

THE DIVINING ROD AND MINERAL FINDING.

Mrs. F. E. Leaning writes:—

Mr. Cushman remarks in his article on p. 767 that *LIGHT* "might well act as a medium for collecting more information on this subject." As it happens, this is a branch of Psychological Research which is unique in already possessing an overwhelming literature of its own. If he will procure the pamphlet "Water-Supply Paper 416," issued by the U.S. Geological Survey in his own city, Washington, in 1917 he will find in it a bibliography of over one thousand books, references, and articles dealing with the subject; and if any library in Washington contains the Proceedings of the Society for Psychological Research, he will find in volumes XIII. and XV. an exhaustive treatise by Sir William F. Barrett, detailing over one hundred cases and including those experimentally carried out under the author's supervision, besides an examination of the whole body of known results in connection with dowsing. I could supply many other references, but in view of the facts it is hardly necessary for *LIGHT* to "carry coals to Newcastle" when there are many other departments of our subject far more scantily investigated than this.

AN APPRECIATIVE READER.

Mr. C. Vernon (Rotherham) writes:—

May I congratulate you on the excellence of last week's (November 12th) copy of *LIGHT*? I think myself it was the best that has appeared, and I wish everyone in England had a copy, especially those who are bereaved. I do my little bit to make the paper known by posting my copy to different people, not always known to me personally, but who I hear are suffering under the sting of Death. I think if all your readers did the same it would do an immense amount of good as well as increase your sales. Personally, I would sooner go without my Sunday dinner than without *LIGHT*.

HEALING BY A SPIRIT DOCTOR.

In her new book, "Dr. Beale, or More About the Unseen" (J. M. Watkins, 3s. 6d.), E. M. S. has rendered a great service. All those who had read her former book, "One thing I Know," were anxious to have a fuller account of the wonderful healing effected by Dr. Beale, and the present work will more than satisfy them. For the benefit of those who have not read the earlier book it may be explained that Dr. Beale, who describes himself as "a dead though very busy man," was once a medical practitioner on earth. He felt on passing over to the other side that he had not finished his work on earth, and his great desire was to continue it through a doctor on this side. Coming, however, in touch with a medium, whom the author speaks of as "Miss Rose," he found her an eminently suitable subject to work through, and this combination of medium and spirit doctor has been able to bring about many remarkable cures, especially in cases that had been regarded as hopeless by earth doctors. The method by which they work together is explained in detail in the book.

The author is frank and open-minded in her comments. She makes no claim to be able to explain all that she records. It may be the product of the subconscious mind, but for her own part "the simple hypothesis of survival given by Dr. Beale and other controls seems to be by far the most natural and probable."

For diagnosing anyone at a distance, Dr. Beale gets Miss Rose to hold in her hand and then place against her forehead some article belonging to the patient, preferably a piece of hair or an article which has been worn next to the skin. A detail which those who go in for psychometry should note is that he asks the sender to wrap the article in silk, in order to protect it from the counter vibrations of others who may handle it. The article provides the psychic link between him and his patient, whose physical condition he is able to sense and then prescribe for. In some cases this procedure was not sufficient, and the doctor was not able to proceed until he had had an interview with the patient through Miss Rose (in trance). When once he had established his link, or "line" as he calls it, with the patient, he could then in spirit visit him and make a psychic examination. Often this was done during the sleep state.

Here is an example of a case Dr. Beale treated, the Mrs. Fair mentioned being a psychic who figures prominently in the story:—

A small child, suffering from a very virulent form of influenza, had been given up by the earth doctor. He told her mother that she must be prepared for her death at any moment, and he left her to die, never coming near her again. The mother happened to be working for Mrs. Fair; she told her of her trouble, and Mrs. Fair took Miss Rose to see the child, in case Dr. Beale could do anything for her. He told her to administer a large dose of acid tincture of lobelia, in order to bring on violent sickness and clear the system of poison. (He said the contents of the stomach looked black to him). After severe vomiting, the child began to recover, and in a few days was out walking. In this case Dr. Beale's existence was quite unknown to mother and child. They only knew Miss Rose.

Another case of "rheumatic thumb," which had been treated by earth doctors for two or three years and pronounced incurable, was found by Dr. Beale to be simply dislocation, and in a few moments he cured the long-standing "rheumatism."

Many other instances of the doctor's splendid work might be quoted, but this is decidedly a book to read in full for oneself. It is of absorbing interest.

Mr. Stanley De Brath contributes a thoughtful and appreciative preface.

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sum:—

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THE BRITISH COLLEGE.—Mrs. St. Clair Stobart, whose gallant work in Serbia during the war earned her great distinction, and who is so well known by many other social activities, is one of the able people who are to-day turning their attention to the facts of Spiritualism. Speaking at the College on November 23rd on "The Place of Spiritualism in Evolution," she expressed her belief that through the demonstration of continuity given by our phenomena a new light would come to mankind, which would redeem it from the social and spiritual chaos of the moment. She called on all who accepted the facts to be reasoners and not mere sentimentalists, and to put some constructive work in hand which would lead to a recognition of the dynamic power of those facts by others. An excellent discussion followed.—B.

THE RETURN OF ROBERT CRAIG.

PROOF OF IDENTITY: A REMARKABLE CASE.

Lovers of Dickens will remember the scene in "Our Mutual Friend" in which the police inspector accompanies John Rokesmith to a water-side tavern, known as "The Fellowships," on what the inspector called "a matter of identification," and in the business of which he explained that he would have to mix with the people inside in "a casual way."

It was "a matter of identification" which led me very recently to mix in a like casual way with the sitters at a private séance with a direct voice medium to whom I was personally unknown, my name being suppressed until it was "given away" by one of the spirit communicators who knew and hailed me loudly by name. The medium had reasons for not regarding me as a welcome sitter, and for a moment the disclosure made things a little awkward. However, the difficulty was smoothed over and the séance proceeded. That, however, is by the way.

It would be rather a long story if I went into all the facts which in a series of apparently strange coincidences led up to the event I am about to describe. If I omit these facts it will not be that I have "suppressed" them, because if they were included they would make the narrative still more remarkable. They are simply left out for the sake of brevity.

I will make a beginning by referring to the announcement of the death of Mr. Robert Craig, as recorded in *LIGHT* of July 30th, 1921 (p. 490). That was the first time his name had been mentioned in *LIGHT*, all his contributions having appeared under a pseudonym which was usually "A Member of the Scots Bar." In some personal notes in the issue of August 13th, I paid a little tribute to his memory, as a friend who had known him well. I take the following brief extracts from my remarks:—

"A rugged, stalwart Scot, who had found his way into Spiritualism under remarkable circumstances. . . . He was an Edinburgh graduate, and in his earlier days a fellow-advocate with Lord Dewar, the Scottish judge. . . . A literary man as well as a lawyer, he was the author of a volume on Thomas Carlyle. . . . He was a poet, too, and his stirring verses, 'A Dream of Flodden,' were recited with great effect at recruiting meetings during the war. . . . He was a typical Scot of the old school—shrewd, kindly, sagacious—with a penetrative mind and a dry and caustic humour."

I could say a great deal more about Mr. Craig, as we met and corresponded with each other frequently, having much in common besides our interest in psychical investigation. But this little pen-picture of him will be sufficient for present purposes.

After his passing I thought of him now and again, but the idea of his returning to give evidence of his continued existence never entered my mind, which was much too crowded with other matters. In short, I had no expectation of hearing of him again, in this life at least; I simply held him in affectionate remembrance.

A surprise awaited me, for one evening towards the end of October I received a visit from Mrs. X., a lady whom I knew very well. Only a short time before her visit, after much reading on the subject she had entered on the investigation of the evidences for human survival. I had taken a more than ordinary interest in her inquiries, as she was manifestly a woman of unusual ability with a mind trained by a long and successful career in great business organisations.

"Did you ever know a man named Robert Craig?" was her first question. I replied that I had known him well, both as a friend and as a contributor to this journal. She then proceeded to tell me that a short time previously she had been induced to attend a sitting with a direct voice medium in Hastings, to which she had gone incognito. She had convinced herself of the reality of the "voice" as a phenomenon, and was studying the evidences for spirit identity. Amongst the voices which had spoken to her was one with a broad Scotch accent, giving the name of Robert Craig, describing his personality in earth life, and adding, amongst other details, that he had been an Edinburgh advocate. He expressed great anxiety to be identified, and after leaving the circle, Mrs. X. instructed her solicitors to ascertain if there had ever been an advocate of that name in Edinburgh. Subsequently she visited a clairvoyant medium in London, with a view to investigating clairvoyance. The clairvoyant, amongst other descriptions, gave the name of Robert Craig with the message that he was very anxious to be identified and pressing Mrs. X. to continue her inquiries. This led her to another visit to the medium of the direct voice, when again Robert Craig "came through," and this time suggested as a happy thought that she should apply to me as one who knew all about him.

The account of the conversation with Robert Craig, the broad accent of the south of Scotland, certain phrases and the dry humour of some of his remarks, impressed me considerably. But I saw that the evidence was not watertight, for I knew that Mr. Craig had in his life-time sat with the same medium, receiving evidences, some of which he

found satisfactory, while others he regarded as distinctly "fishy." He told me a good deal about the matter at the time, both by letter and in our interviews, and did not feel altogether satisfied. The case, as it stood, therefore was decidedly incomplete.

Ultimately it was arranged that I should visit a circle held at Mrs. X.'s residence for the purpose of identifying Robert Craig. My name was to be unknown to the medium, and in these circumstances I formed one of a little circle consisting of Mrs. X. and her maid, Miss B., a friend of hers, Mrs. Johnson, a clairvoyant, and the medium and his wife, neither of whom I had ever previously seen.

It is unnecessary to give a full account of the sitting, which was held on the evening of Thursday, the 17th ult. I was accosted by several voices claiming to be those of people I had known or who knew me. The evidential material here was pretty good. But the essential matter in the séance was the return of Robert Craig. He spoke to me in his customary broad Scotch, but his voice at first was feeble and resembled that of a sick man—quite a usual feature in such cases as indicating the taking on temporarily of conditions which attended the passing from earth. But gradually the voice grew stronger and the old robust characteristics of the man re-asserted themselves. Our talk, which lasted for at least half an hour in the aggregate, was carried on at intervals and, so far as a conversation can carry evidence of identity in such conditions, he gave me a vivid and convincing representation of himself as I had known him. The old terms of speech, the vigour of personality, and the quiet drollery of the man were abundantly in evidence. True, he could not remember all the matters about which I asked him, but he was very emphatic about a conversation which we had once had in London concerning one of his more remarkable experiences in psychic investigation. In fact, he remembered it rather better than I did, for he refreshed my memory with some details.

But Robert Craig was a lawyer, with a lawyer's love of logical reasoning and conclusive proof. He was anxious to identify himself in the interests of psychical science, and he suggested what I should never have thought of, viz., that he should give me his signature—he thought he could do it.

"If you have any paper"—he said. I replied that I had only the little shorthand notebook I had been using. In the dark I could not pick out a blank page, but I laid it, open, on the ground at my feet with a pencil beside it and asked if it would do. "Aye," he responded, "the page is nearly blank, there's a little [writing] at the top of it, but room enough for my name." Clearly he could see as well in the dark as I could in the light—a common experience where spirits are concerned.

The voice of Robert Craig was now silent, and other conversations took place, during one of which I stooped over and fumbled on the floor to make sure that the pencil was lying handy to the book. And then a queer thing took place. The voice of Craig close by me sang out lustily, "Look out, man, don't knock me over!" It seems he was at that moment writing his name, and whatever the mysterious process is by which "direct writing" is done, I had evidently got in its way and incommoded the writer. A few moments later he announced that he had been successful. He had written his name in the book. The signature might not be perfect, but it was as good as he could manage in the difficult circumstances. "There's your book," he said, and tossed it into my lap.

When at the close of the séance the light was switched on I looked at my note book. On a page nearly blank—there was a little writing at the top exactly as Craig had said—appeared, neatly written, a signature which I recognised at once, knowing the writing well. Here it is:

The signature written in the notebook in lead pencil.

On reaching home I turned up a letter I had received from him in May, 1918 (the only letter within easy reach) and compared the signatures. I give the termination of letter with the signature:—

The signature to a letter of 17th May, 1918.

It is a plain unvarnished tale; I give it without comment. The medium was Mr. Munnings (otherwise known as David).

NOTE.—I have had to omit the name of the medium principally concerned. She does not wish it to be published at the present moment in view of her current interest in psychic phenomena, but it is at the service of those who wish to inquire further into the matter.—D

RAY'S AND REFLECTIONS.

I have been reading a book on reincarnation which contradicts the idea that the spirits of human beings ever incarnate in the lower animals. So that little problem is settled, not that I suppose any completely sane person ever entertained the notion. One is reminded of the remark of the indignant bystander described in "Little Dorrit," who, commenting on the reckless driving of the mail coaches, remarked: "I see one on 'em go over a cat, sir—and it might have been your own mother!" We now know, of course, on the authority of the reincarnation writer that it could not really have been anybody's mother.

An American newspaper has reached me giving some pictures of persons concerned in some "strange manifestations at Kennebunk," apparently a poltergeist case. I was rather struck with the portrait of Mr. Booth Tarkington, who took some interest in the matter. He is described as "America's foremost novelist, and Kennebunkport's foremost catch-as-catch-can spirit sleuth." It would be difficult to match the wild poetry of the latter part of this description.

On the occasion of Miss Lind-af-Hageby's address—reported on another page—a gentleman was much exercised in mind regarding Miss Lind's reference to Spiritualism and its influence on the world-to-day. It appeared that his ideas of Spiritualism centred about the question of the materialisation of spirits, a possibility which he was inclined to dispute. It would be a sad business for us if that were the case. It is really rather a question of the spiritualisation of matter, a proposition which can only be advanced in the case of most people by a demonstration of the reverse process.

A correspondent does not agree with my attitude that results are much more important than methods. Now, this is a question that can easily be mis-stated to the point of being Jesuitical. I don't want to labour the point. Let me put it in a few sentences. We can only judge the efficacy of any method by the kind of result it yields. We may get a good result without knowing much about the method by which it was produced. If the result is good the method

must be good. We may improve the method by study and practice, and get still better results. A bad tree will never yield good fruit, a tree yielding good fruit may be made to yield better. So I still think that, while methods are important, results are even more important, since they provide the only test of the methods.

Of the forces at work in "absent treatment," we have no very definite idea, but if we get results clearly traceable to that form of treatment, we may be sure there are forces at work, although we may know little about them. We know that faith, will and aspiration are potent amongst mental and spiritual forces. One of the tasks of the future will be to discover how far they can affect our material welfare, and whether they may not be able to deal as effectually with the problem of poverty as with the problem of pain. That is an experiment upon which the more ambitious minds amongst us might hopefully embark.

More than one candid critic coming to "look into" psychical phenomena has kindly informed me beforehand of his intention to expose and destroy the whole superstition of "spooks," and has been cordially invited to go ahead, since if he could show that we were the victims of a delusion he would be doing us a service and the public too. No sensible person wants to waste his life on delusions. But we are still waiting for evidence of the falsity of our case. The would-be expositors have retired either convinced or baffled.

A doctor who was treating a patient suffering from mental depression advised walking exercise. "Why, doctor, I already walk five or six miles every day to and from my work," was the reply. "That's not walking," said the doctor, "that is only routine. You must walk for health and put your heart into it." I am told it is much the same with the repetition of those phrases in auto-suggestion of which we are hearing so much now. To receive any lasting good the patient must do more than mechanically repeat them. He must put his heart into them and realise that they are only the outer side of an interior power.

D. G.



THE ANCIENT CHURCH AT WESTON, OTLEY, YORKS.

Interesting to all Spiritualists by reason of its Vicar's stand for Spiritualism.

Nestling at the foot of a steep and densely wooded slope lies the ancient church of Weston—a venerable building shored up on the outside by enormous buttresses. In front, a field's length away, flows the river Wharfe, and for a mile above the church the river scenery is of the most romantic description. From the old three-decker pulpit of this ancient church—ancient in William the Norman's

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MR. JAMES DOUGLAS "GRAPPLING WITH THE UNKNOWN."

Mr. James Douglas, in his last article in the "Sunday Express," quotes Tennyson's aphorism, "Nothing worth proving ever can be proved." But surely that relates to things in the spiritual order—the inmost things. It does not at all apply to investigations into the physical phenomena of Spiritualism, which if they are to be proved, must be proved along the lines of material logic.

Mr. Douglas has gone into this inquiry with an ingenuousness that in other cases has often opened the door to very convincing results. For there are certain forms of hide-bound and armour-plated scepticism which appear to protect the man who says he wants proof from any possibility of ever receiving it. But there is a middle way, and Mr. Douglas does not appear to have taken it. He has a sitting with a lady with "large eager eyes and abundant bobbed hair," and he gets a "touch" and sees lights, and across his hand is drawn a soft piece of fabric. It is all in the dark and nothing is done that the medium herself could not have done. Really, really, if this actually happened, as described, where is the proof? There is none at all. We should certainly not accept the occurrences as proving anything. Any person who is convinced by such happenings is simply allowing himself to be humbugged. Several times in the past LIGHT has relentlessly exposed cases in which the "phenomena" produced in the presence of a medium were of such a character that the medium himself could have produced them. There are such things as "test conditions," as Mr. Douglas should have been informed. If these test conditions are not imposed, and the results are such as leave suspicion of the genuineness of the happenings, then it is folly to talk about proof. Mr. Douglas does us injustice if he supposes that we have the slightest desire to give countenance to anything that is not indubitably genuine in physical phenomena, which, after all, form only the ground floor and basement of the philosophy of Spiritualism. It is true that to some people these constitute the whole habitation, and they take it as their earthly paradise; but we are not specially concerned with this aspect of the matter.

Mr. Douglas speaks of "grappling with the unknown," but in the séance he describes there seems to have been very little to grapple with. If his account of the matter is to be relied upon he could have dismissed the whole thing summarily as "not proven," and very suspicious into the bargain. That is the direct way, and we prefer it to any beating about the bush. Mr. Douglas, doubtless in spite of himself, has been represented as carrying out an arduous and exciting quest into the dark mysteries of the "supernatural." We have found even darker mysteries in the present world, and as we have never met with anything supernatural—in the strict sense—we have never seen anything especially weird or dreadful in the exploration of the life coterminous with this. We have found it in essence sane, orderly and reasonable, all the insanity, disorder and unreason being in the minds of those who, from one side or the other, did

their little best, consciously or unconsciously, to render the straight path crooked and to obscure the light with the vapours of their own fears and dis-tempered imaginations.

It was the late Mr. Phineas T. Barnum's discovery that people like to be humbugged; and we have observed that if they cannot employ someone else to render them this service they will readily undertake it on their own account. That applies to life in general as well as to psychical research.

Spiritualism takes innumerable forms. There is a great volume of it which disdains humbug and illusion in any form. There is another section which appears to thrive and fatten on these things. Each attracts from the outside world its appropriate class of minds. It is an automatic process in which we can interfere but little, except by standing firmly for the Spiritualism that will be satisfied with nothing less than its highest conceptions of what is reasonable, honest and of good report. Where a thing is dubious we follow the good old maxim in journalism: "When in doubt strike out."

MR. EVAN POWELL IN DEVON.

Mr. Harold A. Grainger (Exeter) writes:—

Mr. Evan Powell has taken Devon by storm. Two great propaganda meetings have just been held, one at Newton Abbot and the other at Exeter. On Tuesday, November 22nd, in the Alexandra Hall, Newton Abbot, Mr. Powell lectured on "Do the Dead Return?" This is the first time a Spiritualistic public meeting has been held in Newton Abbot, and the packed audience of over 500 people which assembled was a great sign of the intense interest which everywhere exists in our cause. Questions were invited at the close of the lecture, and while some showed an intelligent grasp of the subject, others only betrayed the bigotry of narrow sectarians. Mr. E. R. S. Mundy, of Exeter, ably presided. It is hoped that as a result of this propaganda effort by Mr. Powell a society will shortly be founded in Newton Abbot. We are sending speakers there for a few Sundays to help in this work, and to support the splendid efforts of that fine local Spiritualist, Mr. Satterford.

On Wednesday, the 23rd, Mr. Powell spoke on the same subject in the large Barnfield Hall, Exeter. Crowds sought admission and many hundreds were unavoidably turned away. Mr. Powell had a magnificent reception and the audience frequently applauded his fine oration. He added some convincing clairvoyant descriptions and the meeting was voted by all to be an inspiration to the cause in Exeter.

THE LAMP OF POOR SOULS.

The following lines are by Marjorie Pickthall, a Canadian poetess. In explanation it may be mentioned that in many English Churches before the Reformation there was kept a little lamp continually burning, called the Lamp of Poor Souls. People were reminded thereby to pray for the souls of those dead whose kinfolk were too poor to pay for prayers and masses.

Above my head the shields are stained with rust,
 The wind has taken his spoil, the moth his part;
 Dust of dead men beneath my knees, and dust,
 Lord, in my heart.

Lay Thou the hand of faith upon my fears;
 The priest has prayed, the silver bell has rung,
 But not for him. O unforgotten tears,
 He was so young!

Shine, little lamp, nor let thy light grow dim.
 Into what vast, dread dreams, what lonely lands,
 Into what griefs hath death delivered him,
 Far from my hands?

Cradled is he, with half his prayers forgot.
 I cannot learn the level way he goes.
 He whom the harvest hath remembered not
 Sleeps with the rose.

Shine, little lamp, fed with sweet oil of prayers.
 Shine, little lamp, as God's own eyes may shine,
 When He treads softly down His starry stairs
 And whispers, "Thou art Mine."

Shine, little lamp, for love hath fed thy gleam.
 Sleep, little soul, by God's own hands set free,
 Cling to His arms and sleep, and sleeping, dream,
 And dreaming, look for me.

FROM THE LIGHTHOUSE WINDOW.

Miss Rogers, eldest daughter of the late Mr. Edmund Dawson Rogers (the second president of the London Spiritualist Alliance and for many years editor of *LIGHT*), passed away on Tuesday last at the residence of Mr. Henry Withall, Church End, Finchley. Miss Rogers' fine character endeared her to her many friends.

Miss Lind-of-Hageby's lecture to the members of the L.S.A. last week, a report of which appears in another column, was a welcome evidence of her recovery from her recent severe illness. Although she is not yet completely restored to her normal health, we are pleased to hear that she is progressing rapidly in that direction.

A recent Cambridge "rag" took the form of announcements that Sir Arthur Conan Doyle was to speak at the Cambridge Guildhall on "A Vindication of Materialisation." A large crowd gathered, and, after waiting for some time, were shown a poster bearing the words, "Sir Arthur has Failed to Materialise."

At the Wandsworth Parish Church a photograph was taken during the recent unveiling of two memorials to those who laid down their lives in the Great War. When the plate was developed it showed the whole chancel in a flood of light. Further experiments are being made with the same photographer.

Dr. Ellis Powell, in his first article in the Birmingham "Sunday Mercury" (November 20th), invites his readers to bring to him their difficulties in psychic research and he will do his best to solve them, "always with the proviso that we are as yet only at the beginning of psychic investigation, and that consequently we shall occasionally find ourselves up against a problem which is insoluble by any knowledge which we at present possess." Dr. Powell adds, "I know that the issue of such an invitation does, in fact, amount to an offer to stand up and be shot at. Nevertheless I do not shrink from the ordeal."

Speaking of the scene a fortnight previous when he presided at Sir Arthur Conan Doyle's lectures in Nottingham, Dr. Powell says, "Nobody who saw those audiences and witnessed their rapt attention to the addresses could doubt that the Spiritualist propaganda has gripped the public attention to an extent unprecedented in the history of any modern scientific inquiry."

The "Progressive Thinker" (Chicago), in its issue of November 12th, reprints Mr. James Douglas's excellent article in the "Sunday Express" entitled "Is Conan Doyle Mad?" It will be remembered that Sir Arthur Conan Doyle, on its appearance, at once wrote to Mr. Douglas offering to put him in the way of investigating Spiritualism. The results of that inquiry are now being published in the "Sunday Express."

Mr. Byron Rose, of North Attleborough, Massachusetts, U.S.A., in sending us a warm appreciation of *LIGHT*, mentions that he is an old American journalist who has been convinced of the truth of spirit communication nearly all his life—he is now seventy-seven. He was formerly a member of the American S.P.R. and a friend of Dr. Hodgson, to whom he pays a high tribute.

The Edinburgh "Evening Dispatch" of the 21st ult. contains a letter from the Editor of *LIGHT* answering the inquiry about Robert Louis Stevenson and his connection as secretary with the first Spiritualist Society in Edinburgh, as mentioned in "Notes by the Way" last week.

Prof. J. Arthur Thomson, who is one of the half dozen leading scientists of the day, in his lucid introduction to the "Outline of Science," a publication to which we have already referred, concludes with the following passage: "Fresh contacts between physiology and the study of man's mental life; precise studies of the days of children and wild peoples; and new methods like those of the psychoanalysts must also receive the attention they deserve, for they are giving us a 'New Psychology,' and the claims of psychical research must also be recognised by the open-minded." Prof. Thomson may be congratulated upon his scientific candour—and psychic researchers may also be congratulated upon another indication of the headway which their science is making.

Mr. W. H. Sherburn is doing good work by his letters in "The Warrington Examiner," to which also he contributes a series of articles on "The Future Life," in which the evidences for psychic faculty and spirit communion are ably set forth.

Roman Catholic prelates are keeping up their campaign against Spiritualism. At Glasgow recently Father Henry Day warned his hearers of the danger of the "revelations" of Spiritualism, "which substituted the lying voices of devils for the voice of God's truth." Father Pope, in Edinburgh, asked, "Could they believe it was in harmony with the goodness of God that souls in Purgatory should be summoned up by a paid agent in London?" And Father H. A. Hunt, in Nottingham, alluding to the approaching visit to that city of Sir Arthur Conan Doyle, said: "Although Catholics had no fear of such teaching they feared greatly for those outside the calm and placid waters of the Church."

We can but admire the persistency of these attacks, in view of their obvious failure. They have been maintained since the initiation of the Spiritualist movement, with the same arguments used again and again.

It is a sign of the times that an address delivered under spirit control should form the substance of a cabled message to England from America. And it is so for two reasons: first, that a daily newspaper should consider the incident of sufficient public interest; and second, the ignorance on the part of the newspaper people that this occurrence has been a commonplace of Spiritualist meetings for very many years. The occasion was a sermon preached by the Rev. F. A. Wiggins, at Unity Church, Boston, under the control of the Rev. George Lorimer, one of America's most famous clergymen, who died in 1904. The account was published in the "Daily Express" (November 8th) from its New York correspondent.

An example that might profitably be followed by others is that of Mr. J. A. Forbes, of Oamaru, New Zealand, who, we learn from the "Message of Life" (N.Z.), has chosen as his field of labour the supplying of books and papers on Spiritualism to those in outlying places, who are out of touch with the ordinary sources of supply. He says that he has thus reached people who had little or no knowledge of Spiritualism, and with whom interesting correspondence has resulted. His desire is to extend to others the consolation which Spiritualism has brought to him.

Another critic, we notice, has come forward to lead us out of the mists of error in which we have been groping. This time it is in France. A certain Dr. Ox, we learn from our contemporary, "Revue Scientifique et Morale du Spiritisme" (October), published in "Le Matin" of September 14th last, "quite seriously," a statement to the effect that the phenomena of raps were produced by insects in the wood. Our contemporary, enjoying the novelty of it all, describes the doctor's article as "a wonderful discovery."

At the house of Donald Mackenzie, postman of the hamlet of Ledaig, Argyllshire, remarkable noises and rappings have excited wide public interest. As frequently happens, the phenomena are connected with two young children of the household. It is stated that an inquiry into the manifestations is being held by members of the Society for Psychical Research.

To a newspaper interviewer Mr. Mackenzie said: "As long ago as January, 1920, we began to be disturbed by strange unaccountable rappings and noises. These, which grew in volume as time passed, were nearly always heard at night. For a time we lived in a kind of awed terror, but my boys, Malcolm and Ian, who slept in the room where the weird visitants made their presence felt in such amazing ways, did not appear to be as frightened as one might have expected. At times the rappings would grow faint, and sometimes, for a few nights, there would be absolute silence—a welcome change. Before very long, however, the invisible disturbers of our peace were back, and once for a period of fully fifteen weeks we did not know a single night of unbroken rest. Hard as it may be for you to believe, we gradually grew used to this, and, unless the ghosts actually became violent, we were able to sleep through many of their wild frolics."

Dr. James H. Hyslop closes a fine posthumous article on "The Method of Psychic Research" in the current number of "Psyche" with the following weighty words: "The investigator must learn that the qualities of patience and perseverance are the only key for unlocking the mysteries which would not yield to the confidence and arrogance of the conjurer. Years of time and thousands of experiments are necessary to decide even small questions or to make a very few steps in the progress of the work. The student who cannot face this fact may as well leave the subject alone. The discoverer of the future will be a man of infinite patience, and with this must have the character of a moralist in order to achieve his ends."

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THE TWO MINUTES' SILENCE AT THE STEAD BUREAU. A Remarkable Psychic Photograph and How it was Obtained.

On Armistice Day this year a very beautiful service was held in the Lecture Room of the "W. T. Stead" Bureau. The service was conducted by Mr. Peters and myself, and many were present. The platform was banked with flowers, we felt the unseen hosts very near and the "power" present was truly wonderful. We had expected a beautiful meeting as those on the Other Side had told us they were preparing for it and how much they were looking forward to being with us. They wished, they said, that the service should be held in the Lecture Room and not in the Temple as I had contemplated as "so many would be present." They requested us to take a photograph during the "Silence" as they were "preparing something good."

We started our service at 10.30. Mrs. Deane had not arrived—she had been held up by the traffic and arrived about 10.45 and set up her camera in the centre aisle during the service.

The music ceased at two minutes to eleven. Mrs. Deane opened the shutter as the music ceased and kept it open until after the two minutes "Silence" was over, thus giving an exposure of four minutes in all.

After the service was over, Miss Sander, our Secretary, took charge of the slide containing the plate, and shortly after, Mrs. Deane, Miss Sander and I went into the dark room and developed it, when we discovered that our spirit friends had indeed achieved something wonderful.

Before leaving home Mrs. Deane's guide had told her to place a plate in the slide. She didn't understand why as we had arranged that the plate should be put in at the Bureau in my presence, but she obeyed. As she waited for her 'bus and realised it was getting later and later and that the meeting would have started before she could arrive, she understood why the guide had been so insistent that she should put in the plate before starting. This to some will be unsatisfactory, but if the photograph is carefully inspected it will be seen that the "extra" completely blocks out that part of the platform on which I am sitting, and against which certain of our members were standing. Mr. Peters can be seen sitting to the right. I am completely blotted out. Had the "extra" been put on before the exposure of the plate this could not have been possible,

therefore the "extra" must have been obtained during or after the exposure. If "faked" it must have been slipped on after the plate had been exposed, and from the moment the slide was taken from the camera it was in Miss Sander's possession until Mrs. Deane developed it whilst Miss Sander and I watched. Five of the faces have already been recognised, and I hope all will be recognised before very long.

Now follows the sequel: when I showed this photograph to Mr. H. W. Engholm and asked that it might be reproduced in LIGHT, he suggested that it would be interesting to have a snapshot of the platform with two sitters so that it might be possible to get an idea of what it looks like without the "extra." I arranged for Mrs. Deane to take a photograph on her arrival at the Bureau the following Friday, and particularly arranged that a non-magnetised plate should be used. Miss Sander took one from a packet which Mrs. Deane had never handled, and as Mr. Peters and I were unable to be present, she and Mrs. Mac, our housekeeper, sat on the platform to represent us. The photograph was taken, and on developing the plate it was found that there was an "extra" over Mrs. Mac, a clear face which completely blots her out. We tried again in the afternoon, but it was rather dark, and though we gave ten minutes' exposure the result is not sufficiently good to admit of reproduction. On this no "extra" appears.

On that same Friday we obtained a result on a plate which Mrs. Deane had merely had by her whilst she took her lunch, Miss Sander being present with her all the time. Miss Sander herself put the plate in the slide and developed it after it had been exposed on her. On this negative is the clear face of the Indian which appears on the top of the group. On that same afternoon a husband and wife had a sitting with Mrs. Deane. She had never seen them before, and they obtained two particular clear "extras," both recognised unmistakably by them. The negatives were developed in the presence of the husband, and he himself took a print of each before he left the Bureau that afternoon.

ESTELLE W. STEAD.

Copies of the group photograph can be obtained from the "W. T. Stead" Bureau, 30a, Baker Street, W.1., price 1s., by post 1s. 2d.



WHAT THE CAMERA RECORDED DURING THE SILENCE.

Can any of our readers recognise any of the above Extras? We are informed by Miss Stead that the following have been recognised so far: Top row reading from left to right, Nos. 3, 4 and 5. Bottom row, Nos. 9 and 12.

WALTER HOWELL: PIONEER.

AN APPRECIATION OF A GREAT SOUL.

BY THE REV. HENRY LENNARD.

When Walter Howell's body was laid to rest in Hands-worth Cemetery, the kindly Earth took to her bosom the remains of one who, for over forty years, had sown the seeds of light and healing in the minds of men. I, who had known him intimately for about twenty-five years, could hardly believe that he had gone. Human speech is after all but a poor beating of the air, and when death strikes our loved ones down, tears and the bowed head are more eloquent than all our words, and yet I would try to give, with such poor means as I possess, a picture of the man as I knew him.

About twenty-five years ago I was struggling with the great problems of Whence and Whither, and was seeking for myself one sure and certain ground whereon to rest my feet. I was working hard to equip myself for platform work, and was reading with omnivorous appetite everything I could lay my hands upon. Froude tells us how anxious Thomas Carlyle was to help young men: Walter Howell's desire was no less great, and I shall never forget the wise words of counsel and encouragement with which he inspired me in those early days. Many were the discussions we had on the relative excellence of Carlyle and Emerson, and when at a later stage I was on the flood-tide of evolutionary speculation I found his comment on, and criticism of, many of my positions invaluable. Over and above the desire to instruct was the wish to help and inspire.

As our intimacy deepened he would go with my wife and myself to the meetings of the Philosophical Society, which were held at the University: here he followed with unabated interest papers on all sorts of subjects, from Anthropology to Theology and Metaphysics. If Walter Howell was like Socrates in his desire to find a better and a wiser man than himself, he shared with Carlyle the hatred of cant and shams and unveracity, and I have met very few men who were his equal in detecting the weak point in an argument. Many a time we have come away from one of these meetings in a state of mental devastation, and I remember how on one occasion after a more than usually academic and dreary paper he turned to me and said, "Thank God for blinkers!" He had a certain respect for university education, but he could see, as I saw, that men in the full possession of their eyesight, and his was but a poor glimmering vision at the best, could read themselves almost blind along narrow and pedantic paths, whilst he to whom sight had been almost denied, possessed that insight and vision which are the inalienable right of the human spirit. Yet no man could be more modest than he: in later years when I asked his advice in intellectual matters, he would generally say, "It would only be presumption on my part to attempt to advise you in this matter: still if you want my opinion I believe, etc., etc."

Walter Howell could be very severe in his denunciation of humbugs and hypocrites, but he was peculiarly sensitive about appearing to force himself on other folks. I know that when he was in the United States, if he had cared to go out of his way he could have been introduced to Robert Ingersoll, and he expressed the opinion that it would have been presumption on his part to call on so great a man, but that if the meeting between them did come about without arrangement, it would have a greater spiritual significance. What a pity these two did not meet: how they would have exchanged stories! What Gargantuan laughter there would have been! They will meet now; one would like to be present at their meeting.

If he did not care to impose on others, neither did he desire to accept place and fame when these were to be gained by a violation of the great ideal of human service which he held. I do not wish to give any details, but I know that during his visit to the United States he refused more than one tempting offer of distinction as its acceptance meant a slight deviation from his principles and a desertion of his Spiritualist friends.

Walter Howell had but one aim, and that was to serve the cause of truth and justice with his whole might. He had a fine mind, and although he was inspired by spiritual intelligences who touched him to fine issues there was no trouble he would spare himself in the acquisition of knowledge. Mediumship with him was a high and sacred function, and if "plain living and high thinking" are the requisite conditions for the greatest possible results, one can easily understand why Walter Howell occupied such an outstanding position on our platform.

As an exponent of the philosophy of Spiritualism he stood alone. Whilst there might be other thinkers in the movement whose grip on the scientific side was firmer than his I knew of no speaker who possessed a surer insight into philosophical principles of human conduct; and in spite of his severe and sometimes biting criticism of certain objectionable forms of orthodox theological thought, I have met no man who had a larger charity so far as the fundamentals of religion are concerned, or who was more anxious to see what good there might be in another's creed.

To the very end it was a constant source of sorrow to

(Continued in next column.)

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WALTER HOWELL: PIONEER.

(Continued from previous column.)

him that he could not spare the time to read a great deal of that English literature on which I myself had been lecturing for many years. Reading was to him a very arduous task, and patient as a child he would listen for hours whilst my wife or myself read to him. For one thing, he was sorry he could not read more novels or give more time and attention to poetry and the drama. Of really great novels he was particularly fond, and Thomas Hardy's great and almost Aeschylean work, "Tess of the D'Urbervilles," he always mentioned with emotion.

The movement will miss this man with the heart of a child, and it may be long before we hear such eloquence as his again. No one can fill his place for he was unique, but the Spiritualist movement is cleaner and sweeter to-day as the result of his soaring inspiration, and in this country and in other lands beyond the seas there are many thousands to whom his spirit has been a beacon in the dark places of life.

MR. W. B. YEATS' FAIRY PLAY.—The "British Ballet" at the Kingsway Theatre is diversified by a fairy play, "The Land of Heart's Desire," by Mr. W. B. Yeats, whose name is well known in psychical and mystical circles. The play deals with an Irish family and an incursion from the elfin realms in which the aid of the crucifix as a protection against the elfin glamour is lost through the ill-timed benevolence of an old priest who is visiting the family, and who mistakes for a lost child the fairy guest exquisitely played by Miss Marion Wilson.

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COUE'S SYSTEM OF CONSCIOUS AUTO-SUGGESTION.

One reason why Emile Coué's method of healing through the action of the imagination upon the unconscious mind is proving popular is because his method is both non-sectarian and non-religious. (For the sense in which "Imagination" is used see the Glossary.) The average man fights shy of any healing system which appears to have either religious or spiritual associations. He likes to keep his daily life and thoughts in a watertight compartment entirely separated from what he feels may be dangerous metaphysical ideas or methods. The Coué system of healing through auto-suggestion should serve as a useful bridge between healing by physical methods (drugs, operations, dietetics, osteopathy, etc.) and purely metaphysical methods.

Coué and his school give almost unlimited therapeutic powers to the unconscious portion of the human mind. Coué teaches that by quieting the conscious mind, and by a process that could almost be described as hypnosis of the will, wonderful healing results can be obtained by inducing the imagination to radiate healing ideas and suggestions into the "unconscious mind." Without clearly defining his terms Coué insists that human actions spring from the imagination and not from the will. And so he uses the human imagination as the supreme therapeutic weapon, thereby securing very remarkable cures. Coué believes that the conscious human mind and the human will are allies who fight habitually on the side of ill health and belief in the power of human discord. He therefore employs methods of suggestion and auto-suggestion by which both the conscious mind and the will are brought into subjection. Then the power known as "imagination" is called into play for the purpose of impressing the depths of the unconscious mind with ideas of health and harmony. Coué cannot explain how or why this method heals his patients. He believes that the human unconscious mind can be utilised either for the highest good (harmony) or the greatest evil (discord). He says: "Consciousness governs the human will and unconsciousness governs the imagination." This is debateable ground because no one can delimit the frontier between the conscious and the unconscious.

At this point he stops. A more spiritual conception of life and mind would open out a wider realm of usefulness. The metaphysical student starts his healing work from a spiritual basis, when he postulates a God who is Infinite Good. He proceeds as follows: God the All Good cannot create discord; therefore God's creation, man, is a completely spiritual and harmonious creature. The human being who expresses discord therefore must be a misconception of God's man and not the Divine reality. But the real conception of man exists and can be reached and brought forth into harmonious manifestation through the powers of reason, imagination and prayer.

So far, the metaphysician has been working in thought from God to man, whereas Coué and his school work from man toward harmony through the "unconscious mind." Coué believes the latter to be a human condition, whereas this "unconscious mind" must surely contain Divine elements within itself? When the Coué school realise this fact they will more clearly understand the nature of the power which transmutes discordant human conditions into health and harmony. "Imagination" plays such a large part in the processes employed by the mental healer of the Coué school and the metaphysical healer of the Christ school, that the two systems (and many others like them) need not be antagonistic.

Coué's famous formula may be translated colloquially as follows: "Every day, in every way, I am growing better and better." (The French original is more euphonious:—"Tous les jours, à tous points de vue, je vais de mieux en mieux.") The patient is to repeat this continually until the conscious mind and the will are quiet, and the imagination has caught up the idea behind the phrase and allowed the unconscious mind to become permeated with it. The spiritual healer, starting from a conception of man as already Divinely whole, uses the same power of imagination with which to permeate both the conscious and the unconscious mind of his patient and of himself.

Does Coué realise that he is using a spiritual weapon when he insists upon his patients dwelling in imagination upon health and holiness? It is the Divine mind that heals, playing upon the unconscious mind through the action of imagination. Imagination is itself a Divine function.

The writer has no intention of criticising Coué's methods, or questioning his remarkable cures, indeed these notes may possibly prove of help to people using his methods of auto-suggestion. May I suggest, therefore, one or two ideas that might be employed in conjunction with the Coué formula?

When starting treatment by auto-suggestion, dwell for awhile in thought upon the idea of yourself, your real self, as God's creation, spirit, and therefore pure, harmonious and always free from discord. Then realise that the object of your mental work is to use the imagination for bridging the apparent chasm between your human and seemingly discordant conscious self and your true

Divine being. Not only your conscious mind, but your will, your reason and your unconscious mind can now all work together in unison. With due respect to the Coué teaching it must be remembered that the will can be usefully employed as the imagination, but that they must both be working together in the light of Divine Reason if the best and most lasting results are to be obtained.

The student who is using the Coué method for the purpose of educating the human mind toward a realisation of man's wholeness and divinity, after meditating awhile on the ideas set down above, might use the Coué auto-suggestive affirmative formula in the following way:—

Every month, in every way I am growing better and better.	
Every week	do.
Every day	do.
Every hour	do.
Every minute	do.
Every second	do.

Now and always, 'as God's Son, I am whole, divine, perfect.

The writer is well aware that the above auto-suggestions carry beyond the Coué limits into the Metaphysical realm of Spirit where the real and spiritual man dwells eternally harmonious. Surely we are justified in carrying the teaching forward toward its Divine and logical conclusion. Directly the imagination reaches out towards Divine Consciousness, the human beliefs in discord cease.

These discords never had any existence apart from the human mind's belief in their reality. Reverse that belief and the discord disappears. Reason tells us that a perfect God can only create a perfect spirit, and that the real man is that perfect spirit. If we utilise, therefore, all the forces of our will, imagination and mind (conscious and unconscious) for the purpose of reaching a true conception of what we really are, perfect spiritual beings, then our human discords will vanish.

Before leaving the subject it is well to remember how greatly the healer can be helped in his work by appeal to the countless spiritual unseen beings who surround us, and whose pleasure and duty consists in helping Humanity toward conditions of health and harmony. The Christian Churches are awakening gradually toward their responsibilities, and much good healing work is now going on with them through the sacrament of the Holy Eucharist, and by the "laying on of hands." The various systems of demonstrating the power of spirit over mind and of mind over matter need not work in antagonism one to another, and we are grateful to Emile Coué for coming to London to tell us about his fine self-sacrificing labours.

W. T. P.

GLOSSARY:

AUTO-SUGGESTION: An individual's effort to impress his own mind (conscious or unconscious) with a definite thought or idea.

BASIS: Foundation. Groundwork or first principle.

BEING: Existence. That which is. The "I am." The opposite of negation.

CONSCIOUSNESS: The faculty or state of being conscious of life. Properly, the power possessed by the human mind of knowing itself.

HUMAN CONSCIOUS MIND: A human being's thinking faculty.

HUMAN UNCONSCIOUS MIND: The faculty of a human soul to work beneath the surface of the conscious mind, independently of memory, will or normal consciousness.

IMAGINATION: The creative faculty of mind. The power to reflect images and ideas.

INFINITE: Boundless as to space. Limitless as to duration. Exhaustless as to number or variety. Universal as to substance.

INTELLIGENCE: The power to know and to understand.

LIFE: Eternal Consciousness of Being.

MANIFESTATION: The act of revealing, showing forth or expressing life or ideas.

METAPHYSICS: The science which deals with the laws of spiritual life or being.

MIND: That which knows.

PRINCIPLE: Metaphysically speaking: "The Infinite Spirit or Life containing and sustaining all that is."

REALITY: The spiritual essence underlying life and action. The final truth about anything.

REASON: The basic cause or principle underlying human acts and thoughts.

SCIENCE: Knowledge reduced to a system based on Law.

SOURCE: Origin, Cause, First Principle.

SPIRIT: Spiritual substance. Divine Life or Being.

SUBSTANCE: Metaphysically speaking: "That only which is eternal and incapable of discord or decay."

UNIVERSAL: Everywhere the same.

WILL: That faculty of the mind by which man determines either to act or not to act, to do or not to do.

THE HON. MRS. H. L. AMES (Flora Hayter) begs to thank very sincerely those kind friends who regularly send to her copies of LIGHT. In acknowledging this kindness she thinks it may interest them to know that spare weekly copies have been sent to the soldiers in Mesopotamia and India.

THE AURA: THE THEOSOPHICAL VIEW.

In your issue of October 22nd, when reading the interesting article by J. Barker Smith on the Aura, it seemed to me that the only really decided teaching on the subject is given by Theosophy. It is probably from that very teaching that the idea of man having such a thing as an Aura came.

Man is possessed, according to Theosophical teaching, of four bodies in which he functions during this life, the physical, etheric, astral, and mental or spiritual body. The first two, physical and etheric, disintegrate at death, being composed of dense physical matter, the astral being the body in which the man functions immediately after death—the body of his desires and emotions.

Now the three bodies, etheric, astral and mental, not only interpenetrate the physical, but extrude beyond it, forming what is called the Aura, the appearance of which in beauty and size is largely due to the man's spiritual and mental development. The Aura of an undeveloped man or one of low moral character, is dark and forbidding in colour, while with one of high intellectual and spiritual aspirations, it shows only the purest colours. Of course it is affected by passing waves of feeling, any deep emotion showing its own corresponding colour.

Now the etheric body is the medium by which the life energy ("Prana") is supplied to the physical, and that life energy can be seen, clairvoyantly, passing up and down the etheric covering of the nerves in lovely globules of rosy light. Mr. Barker Smith speaks of seeing, when looking at the band of Aura between the thumbs, myriads of small glistening particles darting about, and, he says, they need elucidation. May it not be that these glistening particles are what Theosophy calls "Prana," the glowing life energy flowing through the etheric body and shown in the etheric portion of the Aura? Hence the necessity of purity of thought and life, the bodies we shall occupy after death being made beautiful or otherwise by our thoughts and actions here.

E. A. L.

THE DIRECT VOICE: A REMARKABLE EXPERIENCE.

We receive the following from F. H., whose full name and address are furnished to us privately:—

I have read with great interest your article on Mrs. Roberts Johnson's mediumship. May I add thereto an experience of my own. Some eighteen months ago I induced my wife, greatly against her inclinations, to attend one of Mrs. Johnson's circles in order to judge for herself whether Spiritualism was or was not worth while. We had lost our only child in the war. After several spirit voices had spoken, our boy—an airman in earth life—spoke a few words to his mother. In the middle of a sentence the power failed and we just got two words, "sing, sing." Mrs. Johnson at once said, "Sing his favourite song. What was it?" My wife replied, "Down Texas Way," but I can't sing: will someone in the circle sing it for me?" No one knew the tune. In an agony my wife cried, "Oh! can no one help me?" There was a short silence, and then from the trumpet came a beautiful baritone voice which sang the first verse, restored the power, and our boy was able to conclude his message of love and comfort.

My wife entered the sitting with repulsion and some amount of contempt and only did so at my earnest request to go, judge for herself, and let her intellect decide. She left it a firm Spiritualist and likely to remain so.

ANSWERS TO CORRESPONDENTS.

A. C. M.—We see your point, but cannot recur to the matter now. You may find in *LIGHT* shortly a matter relating to this aspect of psychic photography which may bring the question to the front again.

C. LT. C. GRAHAM.—Thank you very much for copying the lines and for the "continuation." But it is now too late to use them.

LILLIAN WHITING.—Your welcome letter is received, and we have changed your address from Boston to Florence as desired. You will already have heard that the mistake in the mailing list was due to a printer's error, much regretted by the postal department.

O. BROOME.—Thank you, but the matter is past. Articles for publication should be written on one side only of the paper.

CLAUDE PIERS (Santa Barbara).—Your letter contains encouraging news of the activities of Spiritualism in California, and we note the existence of the First Spiritualist Temple and the various meetings and classes. Your work as a medium, after so much service as an engineer-soldier in the war, is very creditable. We give your address as desired: c/o William S. Porter, 1014, State Street, Santa Barbara, California.

PIERRE.—We have your letter and are sending *LIGHT* to the gentleman named as desired.

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PSYCHIC PHOTOGRAPHY.

MR. DINGWALL'S REPLY TO HIS CRITICS.

To the Editor of LIGHT.

SIR.—Before replying to the letters of my various critics, published by you in LIGHT of October 29th, 1921, may I say how much I deplore the personal tone of several of your correspondents. To say that I display "the conceit and arrogance of ignorance"; that I make "misstatements," show "perverted criticism, and narrowness of vision," does not help us to understand these important questions, and is wholly out of place in any serious discussion of a scientific subject. On the other hand if I have hurt anybody's feelings by the phrase, "devout Spiritualists," I will withdraw it unreservedly, although I cannot imagine how such words can be offensive.

Firstly then with regard to Mr. Gow's letter. The only point which requires any reply is the doubt that he expresses that there is any analogy between the Keeler slate-writings, and psychic photography, a point which is also brought out by Mr. Coates. The reasons for my comparison are simple. In the one case we have numbers of intelligent people—lawyers, astute business men and investigators like Admiral Moore and Dr. King (former President of the Canadian Society for Psychical Research)—who sit for slate-writing in full light at the same table with Keeler and who are completely deceived, even though they constantly aver that their eyes never left their slates for an instant. Nevertheless, writing is obtained which they recognise as that of their deceased friends and relatives. Sitting with Keeler requires no expert knowledge of anything except trickery, and slate-writing methods can be learnt by anyone who desires to do so. In psychic photography, besides the principles of trickery, the sitter has to know something of photography; some of the operations occur in a dim light, large cloths are used, and, instead of sitting at a table, many changes of position are made. Indeed, the chance of deception in psychic photography is much greater than in slate-writing by which, as I have said, hundreds of intelligent people are deceived every year and whose principal exponent conducts the Message Department of the "Progressive Thinker."

The next letter is that over the signature of Mr. H. W. Engholm and deserves careful consideration. I do not understand what his objection is to my stating who I am so as to allow readers to know that I speak with some responsibility and authority. To say that I write "on behalf of a Society . . . expressing opinions in its name" is quite unwarranted, especially as your correspondent shows in his letter that he is well aware that the Societies for Psychical Research cannot make any official declarations. When Dr. Wallace writes as President of the S.S.S.P., I presume he does not speak for that Society, since no official can speak for a whole society unless he be specially authorised to do so.

If Mr. Engholm had consulted my letter he would have seen that I had written October the 30th, and not October the 20th as he avers. I am not responsible for printers' errors in LIGHT. Anyone desiring accuracy would have consulted the original letter before he complained of an alleged mistake.

In his third paragraph Mr. Engholm challenges me to substantiate my statement about the errors in the transcription of the psychograph by pointing them out. I now have pleasure in doing so. Here is the transcription as published, and beneath is a list of 25 mistakes!

"Friends all (1). It is with the greatest pleasure (2) we greet you here again, and shall do (3) as we have done in the past, our very best to help you, so carry out our instructions (4) (5) and success shall attend your efforts (6). Do (7) otherwise and failure is certain. Seal (8) with wax the box, ask the two good people to witness it (9). Then (10) dip the box (11) quickly, very quickly, in water, dry, and hold on our lady medium's forehead (12). Then (13) let your absent friend develop the centre four, with a slow developer, and watch results (14). If (15) nothing appears develop the whole. God bless (16) you (17). "What (18) a double-barrelled (20) victory it will be! (21) — (22) T. (23) Colley." (24) (25).

- (1) Small a for capital A in All.
- (2) Of omitted before pleasure.
- (3) Comma omitted after do.
- (4) Instructions written for instr ns.
- (5) Comma after instr ns omitted.
- (6) Full stop substituted for comma after efforts.
- (7) Capital D for small d in do.
- (8) Capital S for small s in seal.
- (9) Full stop substituted for comma after it.
- (10) Capital T for small t in then.
- (11) the box substituted for it.
- (12) Full stop for comma after forehead.
- (13) Capital T for small t in then.
- (14) Full stop inserted after results.
- (15) Capital for small i in if.
- (16) Small b for capital B in Bless.
- (17) Small y for capital Y in You.

- (18) Inverted commas inserted before What.
- (19) Hyphen inserted after double.
- (20) Barrelled substituted for barirelled or barelled.
- (21) Exclamation mark inserted after be.
- (22) Dash inserted after inserted exclamation mark.
- (23) Full stop inserted after T.
- (24) Colley substituted for Colly.
- (25) Full stop inserted after Colly.

To sum up the result, then, we get:—Mistakes punctuation, 12; substitution of capital and small letters, 8; re-spelling of words, 2; insertion of extra word, 1; omission of word, 1; completion of word, 1.

The same gross carelessness is displayed by Mr. D. McAllister in the transcription of his psychograph published in LIGHT of January 1st, 1921, in which, on glancing over it, I note over a dozen errors, including the omission of a whole sentence!

It need hardly be said how important are these facts. It may be thought that dots, capitals and commas are small things. That is true, but that these details are not considered important indicates that the investigators lack the most elementary qualifications for the task they have set themselves. For if the transcription of a psychograph is "edited" in this manner by these investigators, how can we trust their reports of what takes place at their test sittings? Numberless minor details may be omitted and faulty memories may be assisted by insertions giving a totally wrong idea of what actually occurred.

The next point raised by your contributor is that "it is no longer necessary, nor is it advisable, for the S.P.R. to make an official investigation of the Crewe Circle, or any other." This is indeed curious. Here is the only well-recognised scientific society in Great Britain formed expressly for investigating psychical phenomena, and such investigations are considered neither necessary nor advisable. Why not advisable? Mr. Engholm says that "the mediums for Psychic Photography in this country are willing at any reasonable time to give their services to those anxious to test these matters for themselves." Does the next sentence mean that I am excluded? If not, I accept the invitation, and should be glad if six sittings can be arranged for me and one assistant with Mr. Hope and six with Mrs. Deane in April, 1922. The conditions can be arranged later, as I am quite sure that I shall not demand anything approaching the "third degree" examinations mentioned by Mr. Engholm.

I will close by giving a number of photographs published in LIGHT that I term "smudges," so that everyone can see what I mean by the term. No doubt some have been rendered still more obscure in reproduction, but the originals can not really be so very much better:—November 6th, 1920, page 365; November 13th, 1920, page 383 (recognised by five people!); November 20th, 1920, page 404; November 27th, 1920, page 420 (bottom right example); December 18th, 1920, pages 466, 467; January 22nd, 1921, page 58; April 2nd, 1921, page 223, Nos. 2, 3, 4, 5 and 10. Need I continue? If these pictures are not smudges then I do not know the meaning of words, and I presume they are supposed to be good specimens as they are considered worthy of publication.

Yours, etc.,
E. J. DINGWALL.

American Society for Psychical Research,
44, East 23rd Street,
New York City.

November 11th, 1921.

DEATH OF ABDUL BAHÁ ABBAS.

Major Tudor Pole informs us that he has learned by cablegram from Palestine of the decease of Abdul Baha Abbas, at Haifa, on Monday last. Abdul Baha Abbas was the head of the great Bahai movement, which numbers several millions of followers throughout the world, all workers for peace and human brotherhood. He was the third in succession of the leaders of the Bahai movement, which originated in Persia. It is believed that the government of the movement will now be carried on by a council of twelve.

We have received a copy of "The Friendly Road Calendar" for 1922 (G. Bell and Sons, Ltd., 3s. 6d. net), made up of aphorisms taken from Ralph Waldo Trine.

SOCIETY OF THE COMMUNION OF SAINTS.

"I believe . . . in the Communion of Saints, the Resurrection of the Dead, and the Life of the World to come."

All who earnestly believe the above clauses are invited to join the above Society, founded by the advertiser for study and correspondence of, and concerning, Psychic or Spiritual Phenomena, of which the modern evidence is of vital consequence to the Churches and can no longer be ignored. For particulars send stamped addressed envelope to Rev. Charles L. Tweedale, Weston Vicarage, near Otley, Yorks.

QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

FLOWERS IN SPIRIT LIFE.

K. M. L. (Edinburgh), writing of flowers in the next world, says, "It would interest me greatly to know whether any botanist who has passed over has told us anything about these." We have never heard of any botanist doing anything of the kind, and, indeed, we should suppose it would be a difficult task by reason of the fact that the botanist being out of the physical order of life would find physical terms entirely inadequate to the task. We have certainly read many descriptions of flowers in the next world, some being like our own and others unknown in the flora of earth. Frequently these are described as representing thoughts, ideas and emotions, and as being exquisitely sensitive to the influences of the people who came near them. This, you will see, is rather poetry than botany, but not any the less real on that account—perhaps only the more real. For it is to be remembered that taking the things of this life as our only standards of reality is the surest way to come to grief in the exploration of the things of the next world which do not answer to our laws. No doubt the botany of the next world has its "correspondence" with the botany of this. But it can be by no means the same thing except to those who realise that in the deep interior sense everything in this world expresses a thought or idea of some sort, and has a spiritual significance. The best way to understand the mysteries of the life to come is to widen one's conceptions of the life here and now. This will make many things besides extra-terrestrial flowers intelligible.

BIBLE STORIES OF SPIRIT INFLUENCE.

I. K. has read and heard it said that "there is no instance in the Bible of one good person putting himself under the control of another spirit; the prophets had their messages direct from God." It is true that no case of spiritual messages uttered under immediate control is mentioned in the Bible, though we are given many instances—notably in Isaiah, Ezekiel, Daniel and The Revelation—of angelic beings appearing to the authors of the narratives, imparting messages and revelations and showing them visions of "things which must shortly come to pass." In these cases the seer is often described as in a condition of trance—"I fell on my face," "I fell into a deep sleep with my face to the ground," "I was in the spirit." As to the source of the prophets' inspiration, our conception of the Supreme Being has progressed since Old Testament days. Few great theologians now hold that the tribal deity of the Hebrews, whom Moses and Aaron and the priests and elders of Israel saw on Sinai, with "under his feet as it were a paved work of sapphire stone," the vengeful deity who instructed the Israelites to destroy utterly their defeated enemies, men, women, and children, only reserving the young virgins for themselves; or even

the grander, holier Being of Isaiah's vision, that Lord of Hosts whose "train filled the Temple," is to be identified with the "Our Father" of Jesus, the Infinite and All-Loving One Whom no man hath seen at any time, and Whose presence was never confined to any one place or any temple made with hands.

APPARITIONS OF THE LIVING.

E. F. GREGORY, who states that she has been a reader of *LIGHT* for twelve years, relates that some time ago when looking through the window of her house, she saw approaching along the road a lady friend dressed in black and carrying a basket. Twice she looked at the figure, which momentarily disappeared behind some cottages. As the lady approached the house, Mrs. Gregory went to the door to meet her, and then heard footsteps which suddenly stopped when the door was opened—and there was no one there. Later on our correspondent again saw her friend approaching the house, and this time it was no vision but the lady herself, dressed exactly as she appeared in the vision. Told of her first appearance the lady asserted that she had come straight from her home to her friend's house. Both ladies were naturally perturbed by the mystery. Indeed, the visitor thought it might be a bad omen. "We think not." Such cases are not at all uncommon. Mrs. Andrew Lang tells some similar stories—in one case a personal experience—and we have quite a sheaf of cases of the kind on record. We can call them psychical phenomena or veridical hallucinations or phantasms of the living, but we do not thereby clear up the mystery, which probably relates to our imperfect acquaintance with the laws of time and space. We have dealt with such instances several times in *LIGHT* in the past. But so far we have only theories to explain them.

THE CAMERA AS A DARK CABINET.

H. K.—You are right. There is strong reason to believe that the camera acts as a miniature cabinet in the darkness of which ectoplasmic forms are built up in connection with experiments in psychic photography. This is a view taken by several of the leading experimenters, and it is one which sheds a good deal of light on some of the problems encountered in the matter. It might not be going too far to suggest that forms and faces to be photographed are in their super-physical form rendered sensitive to physical light by thin coatings of plasma or ectoplasm and thus made available as pictures. On this theory we can more easily understand some of the results which, although we know them by experiment to be genuine, still have a suspicious appearance, as in the case of markings or lines which apparently denote fraud on the part of the psychic photographer. These markings have come upon pictures taken by private investigators without the presence of a professional medium.

Books for "Light" Readers

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SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—To-day (Saturday), 7.30, social evening. Sunday, 11.15, public circle; 6.30, Mrs. Annie Boddington.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. G. R. Symons.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Mr. J. Osborn. December 10th, social from 6 to 10.30 at Lausanne Hall. Tickets, 1/3, including tax.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. F. Everleigh. Thursday 8, Mr. and Mrs. Gribble.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate Tube Station).—To-day (Saturday, Our Ladies' Effort, tea and social; tickets for tea, 1/- each. Sunday, 11, Mr. Smedley; 3, Lyceum; 7, Mr. and Mrs. Pulham, address and clairvoyance. Monday, 8, public circle (members only). Wednesday, 8, Mrs. L. Harvey, address and clairvoyance. Thursday, lantern lecture by Mr. H. J. Osborn, "Studies in Supernormal Pictures." Friday, 8, free healing.

Peckham.—Lausanne-road.—7, Mr. G. W. Sharpe. Thursday, 8.15, Mr. T. W. Ella.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mrs. Laura Lewis. Wednesday, 8, Dr. Ellis Powell.

Worthing.—Tarring Crossing.—6.30, Alderman Davis.

"Home Circles" (3rd Thousand). "Just what is wanted at the present time."—Rev. Vale Owen. Post free 4d.

"The Larger Spiritualism" (4th Thousand). "The author has contrived to crowd into a small compass material that should stimulate interested inquiry into the wider issue of a subject as exhaustless as it is fascinating."—"Occult Review." Post free 5d.

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"I Heard a Voice," 7/6 net post free & "So Saith the Spirit" 10/- net post free. Both by "A King's Counsel." Kegan Paul & Co., Ltd., Carter Lane, E.C.4.

The Richmond Spiritualist Church, Ormond Road. The Secretary will be pleased to hear from good speakers and demonstrators with dates for 1922. Services Sundays and Wednesdays at 7.30. Write, giving fees (if any) to Hartley W. Ford, 5, Park Road, Richmond.

To let for meetings, Entertainments, etc., Lee Hall, 28, Great Ormond Street, Southampton Row, W.C.

Forest Hill. Wanted General servant, 3 in family, light duties, comfortable home for middle-aged person.—Write "A" c/o J. H. Goring, 3, Tudor Street, London, E.C.4.

Sir Oliver Lodge's "Christopher," perfectly new, 4/- postage 6d. Vale Owen's "Lowlands of Heaven" new, 4/- Gurney and Pédmore's "Phantasms of the Living" abridged, new, 12/- postage 6d. Dale Owen's "Footfalls on the Boundary of Another World," autographed 10/6, postage 6d. Spiritualistic books bought, sold and exchanged. Post parcels for cash or title list for fair offer. State wants, Raymond & Co., Occult Booksellers, 79, Lamb's Conduit Street, Bloomsbury, Lond. W.C.1.

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—JOHN LYDGATE (1370-1451).

Mr. G. K. Chesterton is not a Spiritualist in the popular sense, but he is always very fair to the facts of Spiritualism so far as he understands them. In his book on Browning, for instance, he will not have it that the poet was really hostile to Spiritualism. What Browning strongly disliked was the Bohemianism of some of the Spiritualists of his time. Their aims and methods offended his sense of decorum; they jarred his ideas of the dignity with which the other world should be approached. We meet that attitude of mind not infrequently to-day. It comes of the delusion that there is only one kind of "other world" and that it is utterly unrelated to this one. It is not perceived that even as in incarnate humanity one may touch very high and very low expressions of the human spirit, so it may be and is in the other world. There is a great deal of prepossession and prejudice to be broken down in this matter, and we know nothing more calculated to do it than some of the hard facts of Spiritualism. No amount of argument will either create or destroy a fact, although it may succeed—for a time—in holding it at arm's length.

But to return to Mr. Chesterton. In the "Illustrated London News" some time ago we found him discoursing on a favourite theme, Miracles. He affirms that there has been a "steady advance of the supernatural," a "triumphant march of miracles."

It is thinly disguised by the fact that science hastened to invent scientific names for the miracles which it had just been denying as unscientific.

He recalls that "mesmerism was called impossible because it was miraculous." But this ceased when the men of science found it was a fact. It was then accepted as "hypnotism." The communion of soul with soul was hastily dubbed telepathy "in the hope that it would be confused with telegraphy." Mind-healing and faith-healing, as we know, came in with the label of "suggestion." Mr. Chesterton is an acute observer. He may well live to see our fact of "spirit communication," now so obstinately denied, found at last to be a "scientific fact" and added to the

general body of knowledge under some other name. It is always the name that is important and always the "face" of the sceptic has to be saved by some transparent device. But not for always will it be possible to hoodwink the intelligent public with names and labels.

A strange and moving little book is before us. It is "Conditioned Stature," by John Roebuck, containing a Foreword by the Rev. Richard Lee, M.A. (Lond.) and an appreciation by H. V. Smart. At first we were a little repelled by the title, which is not exactly inviting, and also by the style of the author, which is at times as obscure as George Meredith's philosophic reflections in his novels. But soon we saw that there was a deep meaning in the work; that the author saw the problems of everyday life from a new standpoint. It is in effect a wonderfully eloquent sermon on a text which might never have come into the author's mind: "Be still, and know that I am God." Directly we take up a distinctive attitude towards Life—by putting forth a doctrine or a philosophy—on the same instant we create its opposite (or opposition). We can never put our truth outside ourselves. Truth is propagated by interior methods—by influence, example, the touch of spirit with spirit rather than by "the dissemination of thought." So, in a rough way, we interpret and summarise some of our author's ideas. But valuable as such a book may be to the few, it is very much a counsel of perfection at present. It has some very apparent limits now. Still, the idea that a man should first live truly before seeking to communicate by any active method his ideas of what is true is good teaching.

The little book under notice contains some deep sayings, a few of which may be usefully transcribed here:—

But a light far more resplendent than the light of human reason, alone, alone can guide one wheresoe'er the need awaiteth, and the voice of One Great God than the "God" of creed far greater, alone, alone can instruct whereof the need consisteth. And multitudes will babble, and "friends" will intermeddle; yet strive men how they may . . . to answer truly for oneself one need not fail nor falter.

Anywhere on earth truth may be rejected, but nowhere is the power for its suppression; amidst the babble of incongruous tongues and confusion of earthly pursuits it will out in evidence of Omnipotence and Omniscience.

To despise the society of the abandoned is a moral obligation, but not to despise it is a finer potency.

"Social well-being" does not depend upon partisan citizenship but upon citizens realising the futility of partisanship.

Indeed the world is not truly worldly, and there's the trouble! It is rather too heavenish and hellish than intermediary.

That last quotation is not only significant; it also gives a clue to the author's main thought. He sees a world in which men are not being true to their natures or their essential selves. That is one aspect of the Truth and one that may well be emphasised. Emerson has dealt with that idea, but Mr. John Roebuck gives it fresh emphasis and strong thinking.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
22/- per annum.

39 8

THE PROGRESSION OF MARMADUKE

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 775.)

(Examples of later essays, after further progression.)

March 26th, 1916.

March 19th, 1916.

THE INTENSITY OF THE RELIGIOUS NATURE IN MAN, AND ITS DEVELOPMENT IN THE HEREAFTER.

"I mean by this the way in which this sensing of the spiritual increases after the change called death. There is in every man the germ of religion. He may not be conscious of it while on earth: he may call himself an atheist, if he will; but deep down in his heart there is the longing to look up to a nature higher and better than his own; to have some absolutely reliable judgment on all ethical subjects. In man this is conscience. But who supplies the conscience? Ah, there's the crux of the whole matter! A man may lead a seemingly unbelieving life on earth, but when he passes over and gains full consciousness of his surroundings he cannot but ask himself: 'Why am I not dead, as my body is? Who gives man another chance? Who has formed these worlds, from which we pass on one to another?' He begins to enquire, and though no one can tell him that he has personal knowledge of the Highest, yet down from more celestial spheres, passed on from mind to mind, comes the assurance that there is a Ruler and Judge though He is above our present comprehension. There are grades and gradations innumerable in the spirit-world, and some of the exalted ones can pass the tidings down even to the new dwellers in this wonderful world of ours, that there is a God, by whom the ruling of the universe is decreed; that by Him the scheme of its working is evolved; and that those who transgress His fixed laws do and must suffer. All this has been told me by the higher guides. Once in this world of spirit, and seeing how everything is orderly, and progression is the universal law, one ceases to doubt, but is convinced that this would be impossible were there not one grand ruling-power. I am not speaking of those who do not wish to progress: who remain in borderland and hover over their old haunts on earth, though even these will eventually rise and go forward; but of those who, like myself, were disbelievers, yet were only too glad to be convinced, and to accept the larger scheme of the Universe. We have but to listen to the teaching given, and we shall inevitably strive to model our conduct on spiritual lines. Above all, we shall take love for our rule: love, not only for our intellectual equals, but for those who are still sunk in their old earth-sins: the inhabitants of the lands of grey mists, and the earth-bound spirits. Many here go down to them and preach the good news that they can rise, and that out of the most wicked heart can spring the rose of love, transforming that heart into an abode of peace and bliss. I do not want you to think that I have got this rose of love yet. Many times I have to make myself do the various duties which are so foreign to the nature which has grown up with me. But through all, and above all, conscience speaks and says: 'There is a God; all-wise and all-powerful, but who in His wisdom will not interfere to save man from the consequences of his own errors and sins.' If I can thoroughly grasp this, and try to live the life fitted to those divine laws, then all impatience and discontent will cease, and I shall be at one with God and my fellow-beings, whether still in the body or out of the body; whether poor earth-bound spirits, or sin-bound, haunting the pathways of evil in the old life. We do not speak of 'religion' here, for on earth it has got to be synonymous with 'creeds'; but we live religion by ever striving upward, and trying to raise with us those who, left to themselves, would linger on the lower planes. Many would drift back through sheer want of will power, and these feeble ones are our especial care. We would almost rather have a sinner to deal with than these, for we cannot tell when they are safe and can be trusted to progress without our help, and we dread lest despair should again overwhelm them."

THE NEED FOR SPIRITUALITY IN EARTH-LIFE, AND ITS EFFECT UPON THE LIFE HERE.

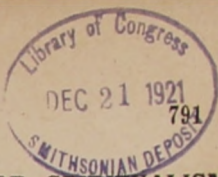
"We see so much difference between the people who come over, having led a spiritual life upon earth, and those who have not; and by 'spiritual' we do not mean what is usually called a 'religious' life, and certainly not one of creeds; but we should rather describe it as a life whose outlook and aim are the upward trend in everything; the raising of the standard of morality and general conduct; and we should say that such a man or woman was living the higher life on earth. Such an outlook prepares for the life here; but he who has lived the material life of mere pleasure, of worldly success, or even of narrow creeds, has first to learn that the standard of conduct here is different, and then he has to be educated up to it. So it is that we should like to see the spiritual element brought more into earth life: in the teaching of children, in the dealings of business, in the relations of nations to each other, in fact, in all that makes up life on earth. Till earth has a higher standard, wars will never cease; and the unscrupulous will enrich themselves at the cost of the poverty of others."

"It is curious how, with its present standards of conduct, the nation has risen, during this war, to the heights of self-sacrifice and grandeur that it has; and we can only explain it by the fact that the world, and our nation in particular, is ready for the new teaching, and if that were forthcoming it would discard the old ways. Now is the nation's opportunity. It may never occur again in this generation or the next, but if only the educationalists and rulers would take this chance they might usher in a reign of moral good which would, in time, regenerate the world. Who am I, you may say, to preach thus? I, a sin-stained man, a repentant sinner! Dear friend, it is because I was what I was that I see so deeply into these things. Given my education and my nature, the result was bound to follow. Thousands are in like case, and thousands will come after them the same, unless measures be taken to prove the reality of the higher life, and the necessity for raising earth-ideals to meet the standard required here. Though we are leniently judged for our follies and errors, and even sins, yet we have to suffer the penalty, and if men knew what would automatically follow on wrong-doing they would look on their deeds with different eyes, and no longer say: 'I cannot help my nature.' The nature of a man can be changed if he wills that it shall be, and we must open the eyes of the indifferent and supine, as well as the actively wicked, to the dangers they are incurring, and the miseries they are heaping up for themselves. I have no doubt that the ancient idea of hell was an attempt to show that there will be punishment for sin. Men could not then have grasped the idea of conscience making the hell, and so the material and realistic hell was invented to meet the case. We find the materialistic attitude of mind the hardest to work upon. A man may sin yet genuinely repent and do good work here afterwards, but the materialist does not wish to develop spiritually, and his whole aim is to return to earth and its pleasures again."

April 2nd, 1916.

THE POWER OF LOVE WHICH IS ABOVE ALL.

"When we try to form a conception of love we naturally take the standard we have been accustomed to in earth life, and often in earthly love a good deal of selfishness is mingled. We have to realise that the pure love, the true love, is not like this; that it is unselfish; desires nothing for itself; has no ulterior motives; and though unappreciated by its object, is still sent forth undauntedly, unweariedly; and that it indeed 'never faileth.' Such is the love of the Great Ruler of the Universe, and such is the love of the angels for mankind, and for each other. But how can we attain to such perfection? Even we who have passed the veil are at first enveloped by old ideas, old desires, as by a cloud. The true love comes to us usually if we have a beloved one on earth to whom we have to act as a guide and guardian from the spirit-world. The earthly love is purified, and if it is for the good of the loved one we



are even content to see ourselves forgotten and our place taken by others. Or possibly the object of our love may join us in the spirit world. Then we may probably have to show our love by keeping away, by giving no assistance after the first meeting, in order that self-reliance may be taught. This is one of our hardest tasks, and one to which it takes us some time to become reconciled. Another thing which has struck me with surprise is that some who have been great sinners on earth develop into the noblest characters here. Is it because the 'good' have no temptations, and their natures are not active enough for anything but a mild degree of perfection? I do not mean to place in this class the men and women who have fought and conquered their sins on earth and attained the height of perfect selflessness. These will still find greater heights to climb in the spirit world and will never be content with a dead level of existence; but those who are often called 'good' in earth life, and have led a tame but harmless existence, seem to realise no need for a change on passing over, and have to be roused from their apathy.

The third subject I will speak of to-day is colour, which is too little considered in earth life. We do not know why some colours affect different people in various ways, but on our plane the subject is studied, and the colours are harmonious to the person employing them. In medicine, colour will soon play an important part on earth for the cure of disease; but far too little is as yet known, and if doctors would learn to base their diagnoses on the auras of their patients they would find this a valuable assistance."

FUNERAL OF MISS ROGERS.

The final rites in connection with the transition of Miss Rogers, daughter of the late Mr. Edmund Dawson Rogers, took place at the Golden Green Crematorium, last Saturday, in the presence of Mr. and Mrs. Henry Withall (brother-in-law and sister), Mr. Dawson Rogers (brother), and many other relatives and friends. The L.S.A. and LIGHT were represented by Miss Mercy Phillimore, Mr. F. W. South, and Mr. Leslie Curnow. The service was conducted by the Rev. Basil Martin, M.A., of North Finchley Unitarian Church, who delivered a beautiful and touching address in the course of which he said:—

"It is with no feelings of gloom that we meet here to-day, but rather in a spirit of triumph. Our friend, who has left us now for a time, was one who found peace in her renunciation of many of her desires, in giving up many of her interests. For many years she had been engaged in unselfish activities. She loved to think over the holidays she had enjoyed, for she had a very great love of nature. She took the greatest interest in her garden, she loved all things that were beautiful. Her interests were wide. When, owing to illness, she could not actively follow the pursuits in which she was formerly engaged, she still continued her interest in them. Such things as temperance reform, politics, the League of Nations, pictures and books claimed her attention. She was never a victim of self-absorption, and constantly dwelt upon the good, not the evil aspect of things. It might be said that she lived one day at a time. She had, indeed, feared that it might be hard to live a life of inaction, but when the time came when this had to be endured, she was ready to admit cheerfully that she had her sister (Mrs. Withall) to do things for her better than she could do them herself. She had a firm belief in the world of spirit and the communion of saints. She felt she was never far away from those who had gone before and whom she was quite sure of seeing again."

Mr. and Mrs. Withall have received so many letters of sympathy, witnessing to the widespread regard and affection inspired by the character of Miss Rogers, that they find it impossible to reply personally to all of them, and therefore take this opportunity of assuring the writers that their kind thoughts are fully recognised and appreciated.

Melissa Rogers was generally known as Mr. Rogers' eldest daughter (we so described her last week), but readers of her father's "Life and Experiences" will recall the remarkable circumstances in which he discovered that a little one practically still-born many years before was yet alive, and desirous that her place in the home group should not be overlooked, since when Grace (the name by which she wished to be known) has always been lovingly remembered as the true eldest born in the family.

THE UNFIT.—"I have descended into the first plane to see the wreckage of earth life to-day. . . . You ask 'Why are there such useless lives? How can God permit it?' It may seem incredible, but it is part of the scheme of evolution, and these unfit ones are necessary, as spirits here, to be a reproach to the persons responsible. Unfitness means someone's neglect, and those responsible must live amongst it here, and know more suffering than the unfit themselves do, for the sin of offence against a brother can only be wiped out by ministering to that brother whom their carelessness has condemned to such misery. The unfit are more easily evolved in this sphere than the careless and indifferent through whose fault they are made unfit."—COMMUNICATIONS THROUGH A. M. G.

THE REAL AIM OF SPIRITUALISM.

Mr. B. M. Godsall (San Diego, Cal.) writes:—

The remark in Notes by the Way in LIGHT of September 17th last, that Spiritualism does not rest upon its phenomena and that if it did its repose would be decidedly uneasy, seems to be very timely. None but the foolish deny our phenomena nowadays, and most men of goodwill start out with enthusiasm to investigate them. But it is not long before this early ardour receives a check.

The investigators soon arrive at a point beyond which the external phenomena fail to carry them. This point constitutes the goal of a few people of limited outlook, who are satisfied with witnessing phenomena, and who vaguely hope that the spirits will in some way bring heaven down to them. But is it merely a halting-place for stronger souls who understand that the real aim of Spiritualism is not the materialising of spirit but the spiritualising of man—his science, his works, and his religion.

These self-reliant explorers recognise that the visible signs have served their purpose in giving them a right direction, and that thence-forward all seekers after truth must be guided from within by the invisible Spirit, of whose existence and power they have been made aware by the objective signs and wonders. Somewhat as voyagers after passing the last buoy and landmark must trust for guidance to the light of heavenly bodies and the immaterial magnetism of earth.

It is at this critical point in the soul's progress along the way of Spiritualism—the point where the "signs" cease—that many people declare "it takes us nowhere, we can get no farther," and others complain that the works of spirits "are of no practical use." In a sense it is true that Spiritualism "takes us nowhere"; for—to change the simile—it is a ladder and not an escalator, it will not carry us upwards and onwards whether we climb or sit. And as regards the plaint that the works are of no practical use, a little thought would show that if their purpose were what is meant by "practical" they would certainly work real harm. It might be said, with as much reason, that the works of Jesus were of no practical use. He raised the dead—but twice. He fed thousands—but for one meal. He turned water into wine—but did not make a practice of doing so. He did enough to prove his power—and no more. And so it is with the spirits commissioned to instruct us to-day. They do just enough to prove their existence by their power, and they do no more; and we may rest assured they will never permit us to exploit their power for any so-called "practical" advantages. The motto, "Ex luce lucellum," once used in advocacy of a tax on matches, is hardly applicable to "the light that lighteth every man."

Farther down you say "the spiritual nature of the universe is a principle to be accepted by the intuition." The most that psychic phenomena can do is to gain free play for the intuitions, by silencing the objections of the intellect, and by teaching it that there exist matters outside of its purview. Orthodox science would bind men's minds by the laws of matter, because it does not recognise any other law. But Spiritualism shows that man is a spirit, and that spirit can progress towards fuller life only by receiving from spirit of a higher grade. Therefore man, the highest intelligence in the visible world around him, cannot receive a further accession of truth except from a world above him—the invisible world of spirit. And this higher world is to be found within man himself, in contact with his deepest thought, in which it begets conscience, and intuition and inspiration. For the mind of man is a battleground (the present) where the spirit world (the future) contends with the external world (the past) which gains admittance through the senses. And the individual man is free to ally himself with either one of the contending parties.

He may range himself with the higher forces that are ever painfully striving to speed up the advent of a brighter day, or he may throw in his weight with the reactionary inertia of a dead past:—"For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit; etc." Romans viii, 5 and 6.

CHESHAM CHILDREN'S GUILD.—The proceeds of the Rev. Walter Wynn's recent lecture tour in South Africa, as already announced, were devoted to the Chesham Children's Guild, and on December 16th, at Chesham, there is to be a Prize-Giving, when Mr. Wynn will give 710 prizes to the children of the Guild. The leaders of the Guild desire to thank the many friends throughout South Africa who generously helped his work among the children.

"AUTUMN SONGS AMONGST THE LEAVES" (John Watkins, 2s. 6d. net), by Miss Elise Emmons, is a little volume of verses from a prolific pen. None of the lines has any special distinction, but the author has a gift of rhyme and metre and there is sparkle and buoyancy in many of the pieces. They are rather reminiscent of the homely poems of Eliza Cook, and consequently will have an appeal to lovers of simple animated verse.

"SOME REMINISCENCES AND CONVICTIONS."

ADDRESS BY THE REV. C. L. TWEEDALE.



THE REV. C. L. TWEEDALE,
Vicar of Weston, Yorks.

Notwithstanding the cold wet weather, a fair audience assembled at the meeting of the London Spiritualist Alliance, at 6, Queen Square, on Thursday, the 1st inst., when the Rev. C. L. TWEEDALE spoke on his experiences in Spiritualism and the conclusions he had drawn therefrom. His address, which was full of vigour and conviction and radiated an atmosphere of sincerity and goodwill, placed him quickly on good terms with his hearers, who were delighted with his remarks.

Mr. H. W. ENGHOLM, who presided, referred to the valiant stand Mr. Tweedale had made for the truth he had discovered. From his little Yorkshire church he had

sent the news forth throughout the world by his writings. One of his pamphlets, "Present Day Spirit Phenomena and the Churches," had already attained a circulation of 40,000. His influence on the deliberations of the Lambeth Conference had been most valuable, for the Archbishop of Canterbury had ordered copies of the pamphlet to be given to all the Bishops who attended the Conference. The present would be the first occasion on which Mr. Tweedale had spoken on Spiritualism from a platform. Mr. Tweedale's value to the movement lay not only in the fact that he was an authority on the things of which he spoke and the sincerity of his convictions, but also in his strength of character, for it took far more courage for one inside the priesthood to make the stand he had made than for anyone amongst the laity. It was clear that no clergyman who showed such fidelity to such convictions would ever be made a Bishop. But they might be rather glad of that. He hoped Mr. Tweedale would never be made a Bishop. (Laughter). The function of a Bishop was to administer ecclesiastical law and to superintend the work of the Church. A Bishop could never (as such) be a leader of thought in the Church. His position forbade any such action.

Mr. TWEEDALE said that, though that was his first appearance on a public platform, his writings had appeared in *LIGHT* for many years. It was in Harrogate that he first became acquainted with that journal. He read it with feelings of indignation that there should be people who could read such stuff. So strong were his feelings that he stamped upon the paper and kicked it under the table—its proper place, he then thought. He did not dream that twenty years later the day would come when he would be prominently connected with that journal, or that he would address a gathering such as that before him.

It was not his intention to enter into any elaborate defence of the subject in which they were interested. Instead, he wished to dwell upon the influences which brought him into the movement, to narrate a few of the experiences which he had had on the Yorkshire Moorland side, and especially to touch on certain convictions which had arisen in his mind as the result of his acquaintance with modern Spiritualism.

He married more than twenty years ago, and this proved to have a potent influence on his career. He found that he had wedded a lady of an extraordinary type. As a curate he went to live a short distance out of Norwich. On his first night there marvellous psychic manifestations occurred, and he was thus suddenly introduced to the spiritual world. He realised that something very strange had come into his life, and he was totally unprepared for it. At first he thought people might be playing a joke, and before going to bed he discharged into the shrubbery several shots from a revolver as a warning. But that did not stop the occurrences, which gave him a great shock. From the time he and his wife left Norwich there was complete absence of manifestations for some four years. Then, after he had become Vicar of Weston, there was another sudden outburst of psychic phenomena. Loud blows

sounded on the door of the vicarage, lights appeared in the bedroom and figures began to appear. His wife reported that she had seen the apparition of a man walking about the house. At first he almost doubted his wife's sanity. Finally, he had to recognise that it was an irruption from the spiritual world into the material. The manifestations were so extraordinary and so prolonged that they were absolutely forced to understand that they were face to face with activities coming from a spiritual world. Mr. Tweedale related an impressive incident that occurred during a visit of some weeks by Mr. W. Baggally, a member of the Society for Psychical Research, who had come to make an investigation into the phenomena. On a certain Sunday evening he and his wife and Mr. Baggally, who had been attending church together, found, on their return, the house locked up and in darkness. A frightened maid who opened the door said that during their absence she and the other servants had all heard a wonderful voice humming the hymn, "Peace, Perfect Peace." This was followed by terrific crashes. He and Mr. Baggally went upstairs and found the wardrobe and washstand lying on the stairs. Mr. Baggally examined the wardrobe for finger prints, but found none. He also cross-examined the maids, who consistently stuck to their story and denied any complicity in the matter. Nothing further happened for some days, when he received a letter saying that his aunt had died at the exact time of the abnormal events. He found on inquiry that his aunt was very musical, that her favourite hymn was "Peace, Perfect Peace," and that she often sang this during her illness. At times she could not sing, and then she hummed the hymn, just as it had been heard by the servants.

He could talk to them for a week about the marvellous things which happened in his house. The dictionary described a spirit as an immaterial entity. He could assure them that they had not been long at Weston before they found that spirits were by no means immaterial, while as regards separate existence they were in every respect comparable to mortals. Describing certain manifestations, he said he had seen objects come through the ceiling and drop upon the breakfast table, or issue from the wall and drop at his feet. Details of some of these cases were given, and they will be found recorded in Mr. Tweedale's excellent book, "Man's Survival after Death," now in its second edition. He said that the incidents that happened in his house rivalled those which occurred in the home of the Wesleys. They were given, he thought, to show that spirits could control matter and could communicate with us. Also it became apparent that there were invisible beings helping us in our affairs, and reading our very thoughts—angel messengers counselling, guiding and comforting us through all the days of our life. Instances illustrative of this were given.

Dealing with some of his study and experience of psychic phenomena, Mr. Tweedale pointed out that these things were at the basis of the reality of the spiritual life, and, as facts, gave the Church warrant for all that it proclaimed concerning the life to come and the communion of Saints. The Bible was full of psychic happenings which could only be properly interpreted in the light of present-day experiences. Those experiences brought home to us the fact that the Unseen World was all around us, that we had about us a cloud of witnesses who could read our thoughts and some of whom could be our guides and friends along the troublous way of life. Angels, ministers of grace, and guardian spirits were ready to help us, if we were willing to be helped, on our pilgrimage to our Father's Eternal Kingdom.

As a clergyman he naturally realised the immense importance of this truth which had been brought home to him so practically and so fruitfully. He thought his brethren in the Church would likewise realise its importance, and tried to get them to understand it, only to find himself against a solid wall of obstruction and indifference. It was very strange, considering how great a part these instances of interposition from the spiritual world played in the sacred records upon which the Church was based. It was the stranger because these modern instances rehabilitated the Bible and vindicated the truthfulness of those who wrote the various books of which it was composed. The clergy did not realise that if the authenticity of the miracles of the Bible was destroyed the whole fabric of their faith went down. Ancient and modern spiritual or psychic phenomena must stand or fall together. (Applause).

So long as she opposed or denied modern psychical phenomena the position of the Church was extremely vulnerable. Such arguments against present-day phenomena as that they were the results of imposture, hallucination or "diabolical agencies" told with deadly effect against the stories of similar happenings in the past. The problem was how we were to overcome the indifference of the official Church. He would emphasise the word "official" for he did not refer to the whole Church, since there was an increasing number of clergymen or church people who were beginning to realise the importance of these things.

Mr. Tweedale made an earnest protest against the aggressive anti-Christianism of some of the popular Spiritualistic Societies. He had attended "services" where Jesus was never named, and he had seen a Spiritualistic hymn-book in which the name was omitted or superseded by the use of another word. That was a perfectly suicidal policy, for Jesus was the great Master in things not only of the spiritual but the psychical order. Just as the Church needed psychic evidences so did some Spiritualists need the spirit of reverence, worship and devotion to that great spiritual ideal embodied for us in our Lord.

Mr. Tweedale strongly upheld the Church in regard to its position as a centre of spiritual and social influence in the community. It had stood for ideals of worship and service, and had been the stronghold of millions of human souls who had looked to it for comfort and sustenance. It had been a Light and a Power to them, and had acted as a healing, purifying agent in many of the dark and plague-smitten places of the moral life of the world. It had numbered many fine and self-sacrificing servants who had devoted themselves to the service of humanity. But to-day the official Church had begun to recognise that something was wrong. It had begun to lose some of its power and influence. One of the signs of this was the emptying of the Churches. Its teachings failed because they had shown no warrant by the intellectual and practical standards of the modern world.

Amongst his other points, Mr. Tweedale remarked that the great enemy to-day was not Materialism, for that was fighting a losing battle. It was not Roman Catholicism, although he had read many lurid denunciations of sinister Papal plots against liberty of conscience. In one of these it was represented that the fires of Smithfield would soon be lighted again. (Laughter). He did not believe that. People were not sufficiently interested in religion to employ the old arguments of the past, the stake, the faggot, and the thumb screw. Indeed it was this same indifference which was the real enemy.

In conclusion, Mr. Tweedale said: We are workers with God, God has put into every one of us a spark of His divinity. It is a glorious thought that He has called us to work together with Him in the advancement of human civilisation and the welfare of mankind. (Applause).

On the motion of the Chairman, seconded by Mr. J. A. France, a hearty vote of thanks was accorded to Mr. Tweedale for his eloquent address.

MR. G. E. WRIGHT AT GUILDFORD RURI-DECANAL COUNCIL.

At the invitation of the Rev. Canon Kirwan, Rural Dean, Mr. George E. Wright delivered a short address, entitled "The Church and Psychical Research," before a meeting of the Ruri-Decanal Council, at Guildford, on Monday, the 28th ult. Mr. Wright began by stating that he would confine his remarks to one department of psychical research alone, namely, the great subject of communication with the departed. He went on to say that psychical research and Spiritualism were necessarily connected. The latter had been the subject of considerable clerical condemnation. Mr. Wright then read the definition of Spiritualism which is found on the front page of *LIGHT*, and pointed out that the beliefs therein stated were already covered by the Creeds of the Church. He proceeded to analyse briefly the possible objections of Churchmen to psychical research. First, the objection to the inquiry itself, which he answered by reference to Resolution 57 of the Lambeth Conference. Second, the objection to the evidence which psychical research had produced. Third, the argument that the research was unnecessary, which is refuted by the fact that tangible assurance of survival is man's greatest need to-day. The address was well received and given a very attentive hearing. Some questions were asked chiefly by the clerical members of the Council, which generally showed an intelligent interest in the subject, with the exception of the remarks of one cleric who said that he had often seen *LIGHT* and considered it was misnamed so, and should be called "Darkness." Mr. Wright answered this effectively by giving the names of a number of benefited clergy of the Church of England who were contributors to this paper.

On the motion of the Rural Dean, a hearty vote of thanks was accorded to Mr. Wright for his paper.

A MORE EXCELLENT WAY.

SOME THOUGHTS ON DOCTRINAL DIFFERENCES.

By DR. J. SCOTT BATTAMS.

I note, with a certain satisfaction, that Mr. Clodd's article, "Occultism," in "The Hibbert Journal," received but little attention from *LIGHT*, whilst another psychical journal dismissed it with curt contempt, thus: "It is to the manner born of Mr. Clodd, and there is not one word of consequence in anything that he thinks or says on the subject."

I venture to suggest reasons why it may often be wise to treat similar attacks with a dignified silence.

It is almost a truism to assert that a materialistic or rationalistic philosophy of life is wholly and for ever incompatible with any idealistic philosophy or spiritual religion. Moreover, Spiritualism, from its very nature, offers many points of attack, and invites the Clodd type of criticism, the easy jibe and shallow wit; certainly some of its protagonists advance claims too large for easy acceptance.

Again, amongst the rationalists are those distinguished in various fields of human activity—men and women of wide culture and great intellectual gifts; and some of them, as I know, possess many lovable human qualities, an absence of bitterness, and often a wider tolerance than some followers of the Master exhibit.

Now such personalities make a strong and wide appeal, both within and without the polemical field, and it may well be that they also play a useful, and possibly predestined, rôle in the divine plan and purpose. Charity demands that we should credit them with pure motives, in spite of the dubious methods of certain individuals. In the eternal values motives often outweigh actions. There are even those who contend that Judas betrayed his Master, not for the paltry shekels, but in order that He might be placed in such a position that He would be forced to show His divine powers! Can charity go further?

If these tactical disadvantages have any reality, Spiritualists must often face an unequal fight; and religionists of every name, whilst partly sharing them, have other sources of weakness. Their arsenals have been raided by Science, Modernism, and the Higher Criticism. Some of their weapons are rusty, or have lost their keen edge, whilst others are rather more dangerous to themselves than to their opponents. Truly the same banner waves over them, but they live in different, and often discordant camps.

The upward path is ever thus obstructed, and the spiritual forces would seem for the time to be outmatched, but the Spirit of the Age and the forces of evolution are with them and behind them, and the end is sure though distant. Better than embittered strife would be the striving towards unity and brotherhood.

I have thus far had journalistic polemics chiefly in mind, but I venture to put in a word in favour of public debate. The tactical disadvantages are less; the amenities of debate are mostly observed; offensive personalities would be resented, and opposing speakers seem to realise that the issues are not political. It seems also a great thing that they should meet on the same free platform. It makes for tolerance and mutual respect—a proper attitude in seekers after Truth, for it is an eternal quest.

It is, I believe, true to assert that in such an atmosphere and surroundings the spoken word assumes a potency and power of appeal often lacking in the printed page. Much that may be said, even on the life after death, will make but a transient and shallow impression on the waking consciousness of the many, yet we may well believe that all is indelibly recorded in the subconscious memory, and that from that vast storehouse words and teachings long forgotten will well up for our guidance and comfort in the new and bewildering experiences and conditions to which we are passing.

True, the mystery of death—and after—seems even less in these days than the mystery of life; still, millions are travelling, and mostly with "reluctant feet," to an uncharted country, and without any knowledge of the conditions awaiting them. And yet we are told that it must remain an "undiscovered country" that no glimpse of it is possible, and if possible it would be impious. We are to "wait and see." It might be wiser so, if naught that we learned there had power to direct and change life here. But it is not so.

The occultists assign to the subconscious a larger content and vaster potentialities than does material science. It is at once a perfect memory, the individual's *dossier*, and the book of the Recording Angels. It would, therefore, be strange if from its crowded contents nothing should emerge to help bewildered travellers on the plane where even thoughts are things.

If this be so, then they who present to the world some new revelation, or some new aspect of the old, may well weigh their words, whilst taking courage from the fact that, though forgotten here, they may become words of power hereafter.

"LIFE AND ITS MANIFESTATIONS."

A STUDY OF A REMARKABLE BOOK.

By J. P. C.

The memorable records of two series of sésances (49 and 42) which took place between February, 1889 and June, 1891, printed under the title of "Life and its Manifestations, Past, Present and Future," appear to be little known to the ordinary reader of psychic literature.

In the Introductory Notice to the two volumes, it is particularly stated that it is "not issued for the purpose of gaining proselytes, but to assist the students of the Laws of Life and honest inquirers for Truth in their research." Moreover, the previous records entitled "Angelic Revelations," which were published in five volumes about seven years earlier, had apparently shown the mistake of putting such a work into the hands of the public, who were not at that time sufficiently prepared to receive the principles given out in these earlier records. It was, therefore, considered particularly desirable that these two volumes should not be exposed to the same fate. Consequently they were not made marketable but presented privately.

"Life and its Manifestations" is far superior to the earlier records, and the advance of Spiritualism has progressed so rapidly in the last thirty years that the irreverent attitude, which was apparently evinced towards those earlier records, would not now be shown towards the principles enunciated in these later records. These records are, it is stated in the Introduction, not issued in the interest of any particular religion, but the principles given out are universal, and based on

SCIENTIFIC AND SPIRITUAL LAWS.

These are not intended to be controversial, nor to come out into the battlefield of strife and conflict.

The fact that angels are responsible for what is demonstrated sounds formidable, but the claim is that the work is a Revelation. Moreover, it is stated again and again that angels are simply discarnate human beings who have advanced to higher spheres, and the objection to the impossibility of angels being the communicators ceases to be fatal. The quotations from the New and Old Testament are many, and the language used constantly portrays biblical and masonic phraseology, the answers to the questions put being often verbose and long. The ancient Egyptian religious ideas and thoughts would appear to be more prevalent than the Christian doctrine and creeds.

It is, moreover, a curious fact that, though Emanuel Swedenborg is the principal communicator throughout, and would appear to a great extent to be the controller, he refuses to recognise the Christian doctrines or creeds. This may possibly be because those persons who were present at the sittings were not influenced by these creeds, but were biased towards some other religious principles, and especially to those which were extant in Egypt when that country was the centre of civilisation.

The receptive powers of the subconscious minds of the medium and of the audience at any sitting must always be carefully studied, and also whether these powers remain active or passive during the sésance, if one wishes to ascertain the truth of the communications which come through at the sitting. So many communications seem to be bent towards the views and ideals which are believed in by those who form the circle. Their views may often be too strong and active, and their minds may not have acquired the passive state, especially when religion is being discussed or dilated on. It is obvious that, if Emanuel Swedenborg is really the discarnate spirit, or angel, who is communicating, any statements which he might make ought to be of a very high nature and quality. But it is more than likely that throughout these communications, some of the statements do not give the actual truth which they are intended to portray, but only the truth warped towards the beliefs and hopes of those who receive the messages.

This is the one great reason why Spiritualism should not, and does not, belong to any particular sect, but is to stand as

THE UNIVERSAL FOUNDATION

of all religions. To the student one of the great difficulties in dealing with communications of this nature, is what to reject and what to retain; and it is only by opening wide the portals of all religions that the truth can be let through. It may be unsatisfactory to some to learn that each must use his own judgment, in what he rejects and

what he retains of such communications, if he wishes to reach the approximate truth; but this is the only road which leads to progress, viz., it is for each individual to work out the truth, or approximate truth, for himself.

To many, a grave objection will be that some of the most distinguished human beings that have lived on this earth are reputed to have inspired these revelations. Confucius, Copernicus, Kepler, Dalton and Martin Luther are, with Emanuel Swedenborg, among the communicators. They are indeed a wonderful galaxy. But we are told that an innumerable band of discarnate spirits are endeavouring to explain and give out the grand principles upon which the human race was ultimated on this earth, and other planets belonging to this and other systems; and that those who are alleged to be giving out the truth appear only as representatives of a certain state or condition. They desire to give both a scientific and philosophic explanation of the universe and man's relation thereto. Each speaks only as a representative of a large class, and not in the character of his former personality.

Another class of discarnate spirits are brought forward as illustrations of some truths enunciated by the communicators. This latter class are human beings who have passed through the gate of death, and, for reasons therein explained, have not, until they are allowed to communicate at these sittings, been aware that they have passed on to the next sphere of existence. Some of them, too, are well-known persons. For instance, Beau Brummel recites, in poetry, how his only recollection of his passing over is of finding himself wandering through a city with beautiful mansions, places and theatres all lit up, and apparently full of magnificent furniture and equipments, but with no single living creature visible with whom to enjoy these fine scenes. He becomes weary and sick, and finding himself for the first time in the presence of some living being, asks how to escape from this desolate place. One of the audience addresses him, and he begins to realise that he has died. He is told that he is brought into contact with human beings so as to enable him to gain knowledge of his changeable condition. He now realises that he is alive again, resolves to live a life not centred on self, but for others, and thanks God and his audience for his deliverance, which he perceives is coming. Explanations are given why he speaks in poetry, and who is responsible for his coming. But we must pass these instances by, for they are not uncommon in modern psychic literature.

The scientific laws set out in these communications were apparently submitted for his opinion to the late

DR. ALFRED RUSSEL WALLACE,

who pronounced them to be "weak and palpably erroneous." This verdict was known to the communicating spirit on April 5th, 1891, whose reply at a sitting held on that occasion should, I think, be given in the actual words used, for they are full of interest and give the style and phraseology of the communicator:—

"Why should such a verdict be pronounced by so eminent a mind as the one to whom we refer, and who may be regarded as a good representative of his special order? When he enters upon the study of the Laws of Life, and when he is able to comprehend something of the 'science of the spirit,' he will more clearly understand how and why that which comes through such a channel is 'weak and palpably erroneous.'"

Let us pause here and ask whether this is not true. It always seems to be that the scientist must leave out or ignore the spiritual laws of which he can know nothing. The reply continues:—

"Granting the truth of this statement as made from the external scientific standpoint, there must be some defect either in the instrument, or in the operator who plays thereon. As you know, the instrument is affected by the mental states of those who supply the conditions for spiritual communications to be given. It is only on extremely rare occasion that scientific truths can be given accurately and in accord with that which is already attained by the so-called scientific discovery and research."

In all cases between mortals and disembodied spiritual beings, it must always be determined by the

action of what is termed the law of attraction. Like draws like. Hence the incongruities that are so apparent to those who are in possession of true knowledge in reference to communications from the internal plane of life, and the giving out of so much that has been correctly termed 'commonplace.' Why should this be so? Because the totality comprising embodied personalities is commonplace. It is the exception, and not the rule, where you find men of so-called scientific intellect, of commanding genius, of great powers of research into domains that are not open to the great mass."

This is, of course, verbose, but may be treated as an admission that the pure scientific laws propounded in these revelations are, to a certain extent, "weak and palpably erroneous," though the communicator later on refuses to accept the verdict. To give one example: It is prophesied that the asteroids which exist between the planets of Mars and Jupiter, will, in the future, be attracted together, and in the course of time form a new planet. This is quite contrary, as far as I know, to the views of any astronomers, and one can find nothing in the known laws of astronomy that can point to such a prophecy being realised.

(To be continued.)

A THEOSOPHICAL PARADISE.

That ardent apostle of anti-vivisection and anti-vaccination, Dr. Walter R. Hadwen, in giving an account in the September "Abolitionist" of his recent lecturing tour in the United States, describes in language calculated to make an English Theosophist green with envy a visit he paid to Mrs. Tingley's ("Madame Tingley," he calls her) Theosophical colony at Point Loma, San Diego, Cal. He says:—

"Twenty-one years ago Lomaland was a desert given up to sage-bush and chaparral; to-day, under the magic of Madame Tingley's æsthetic wand, it is a fairyland, where the Temples of Isis and of Music and other ornate structures lift their domes and cupolas from the midst of Oriental trees and gardens, canyons and woodland glens, and look out over the sparkling waters of the blue Pacific, which wash the feet of the Lomaland boundary for a distance of two miles. Among luxurious palm trees and every kind of sub-tropical vegetation rest the delightful bungalows of the colonists attached to Madame Tingley's home, and further afield are the wonderful workshops where the 'students,' as they are all called, are taught, and where they conduct every conceivable kind of handiwork—tailoring, dressmaking, forestry, carpentering, printing (the most beautiful illuminated engraving and printing is carried out here), gardening, agriculture, domestic duties, and so on. It is a communistic life, where all work for each and each for all, none of the craftsmen or women being paid, and from this centre the particular literature of the cult is supplied to the wide world."

On his arrival he found that an entertainment by a number of young children was awaiting him in the Isis Temple. "It was a wonderful performance. Madame Tingley educates some two hundred children; she has her own plan of education, that of drawing out the innate qualities of each individual child rather than driving the young minds into ruts formed for them by others, and the foundation of all teaching appears to be music." After dinner, Dr. Hadwen was taken to another large and beautiful temple, where a concert had been arranged by the "students." "A very large company was gathered within its charmingly decorated walls, and about fifty to one hundred performers, composed of thirty-eight nationalities, stood by their instruments. . . . Words could not express what the concert was like! I have heard a good deal of music in my time, but none like that; in a grandeur that was wild, rugged and impassioned, and yet harmonious, skilled and artistic, it was not to be surpassed."

THE ASCENT OF MAN.—Mr. H. W. Engholm gave a stimulating address at the British College on Wednesday, November 30th, on "The Ascent of Man." As an expositor of the beautiful and uplifting Vale Owen Script, Mr. Engholm has probably an unchallenged position. His subject dealt with the spiritual growth of man when he became aware of the fact that he was a spiritual being whether in or out of the body. The facts of Spiritualism should and did give us this knowledge while in the body, but many instances in the Scripts showed the complete ignorance of men and women who passed over unaware of this, and who had with slow and painful steps to win the onward way. The sincere and humble minded, whether poor or rich, learned or unlearned, were the people who seemed to make good and become of immediate service to others as soon as death had released them from the physical body. A sincere vote of thanks was accorded to Mr. Engholm by the chairman.—B.

RAYS AND REFLECTIONS.

In reading lately an old work containing an account of other-world conditions, I was interested to find the writer stating, on the authority of a spirit communicator, that certain words belonging to the languages of earth are used in the higher spheres. It seems that some words have a spiritual quality which qualifies them to persist. The communicator mentioned some Greek terms used in the "spheres" as place-names. I should be quite prepared also to find the particular spiritual quality in some Latin words—some of those beautiful and dignified vocables of which Virgil made such splendid use.

One may, of course, be met by the objection that the "tongue that spirits use" is not an articulate one, but a species of thought transference, so difficult is it for some people to understand that many apparently contradictory statements concerning other world conditions are quite compatible with each other when a sufficiently inclusive view is taken. There are doubtless there, as here, different modes of expression. The man who can only gain or impart information by speech or writing naturally feels that those are the only valid methods, and the idealist, considering these rather primitive, concludes that in any higher realm they must be necessarily outgrown and discarded. We know very little of the next life in its external aspects, but we may rest assured that it is a life of infinite variety.

I look back in the history of the movement on many hasty and ill-considered schemes for erecting this, founding that, or destroying something else, with the incidental object of reforming society and creating a new heaven and a new earth. A few of them still drag out a languishing existence, but the rest are as dead as the dodo. Yet below the surface, under the direction of slow impersonal forces, the real work went on, and the effects became visible in many directions. There was a silent permeation of influences which made themselves apparent in the Pulpit, the Press and the meeting places of Science.

Colonel Johnson was telling me the other day of a saying of the late Mr. A. P. Sinnett. It is that each new discovery has to pass through three stages: The first is "Pooh, pooh!"; the second is "Bow-wow!"; the third, "Why, we knew it all the time!"

I imagine we are now in the "Bow-wow" stage. There is not much biting, because the "old dogs" have not many fangs left. I hope they will not mind my throwing this in their teeth—in a rather literal sense—because I have a very great respect for the "old dogs," however inflamed they may be against psychic discoveries. They know a good deal more than the puppies, who can only "yap" their disapproval.

The papers, nowadays, are full of "bow-wow," not always, or even generally hostile. Frequently it is the honest bark of welcome and recognition. As for the other kind, it is quite useless for our friends to send us (for example) marked copies of the "Slocum-in-Pigwash Post Horn," containing articles (apparently written by the local grocer's assistant), recording his contemptuous opinion of some distinguished man associated with Psychic Science.

We are told that it is important that these things should be "answered." Well, there are two things to be said on that point. First, most of them are not worth attention. Second, an attack is best answered in the pages of the journal which gives it currency. Very few of the readers of LIGHT are even aware of the existence of the "Post Horn," and very few of the readers of the latter are likely to discover from LIGHT that there is any answer to the grave deliverances of their local journal.

For what may well be the thousandth time a philosophical friend has been trying to explain to me the true meaning of Reincarnation. It seems to have as many shapes as Proteus himself, and as many versions as a folklore story. On this occasion it took a metaphysical form, and as it was unfolded I felt, like Belinda in "Old Humphrey's Clock," as though I were being "precipitated into the abyss" and had "no power of self-snatchation (forgive me if I coin that phrase) from the yawning gulf before me." However, I got through it all right, comforted by the metaphysical reflection that many things are true and not true at the same time. Thus it is right to say that the sun rises and sets and it is also wrong. So with this particularly elusive question of re-embodiment.

D. G.

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MR. JAMES DOUGLAS'S
LETTER-BAG.

We are indeed sorry to hear from the "Sunday Express" that Mr. James Douglas has contracted ptomaine poisoning as the result of lunching with a Spiritualist. It reminds us that some years ago we were prostrated by an attack of metallic poisoning after lunching with a Materialist, who persuaded us into eating canned green peas. We are told that sulphate of copper had something to do with it. No doubt these afflictions are sent for our good, but we condole with Mr. Douglas none the less. A fellow feeling makes us wondrous kind.

Unable to write his customary article on his researches into our dreadful mysteries, Mr. Douglas indulges us with an inspection of some of the contents of his letter-bag, and very entertaining we found them.

"Blasphemous trickery I call it," says one correspondent. Another gentleman, writing from peaceful and pastoral Wendover, remarks that "a more hellish, diabolical and fiendish doctrine was never propagated." We have become case-hardened to this sort of thing. It comes at its strongest and hottest when a Romish priest denounces us. Then truly we have thoughts that choke and words that scorch, and are reminded, sometimes, of Milton when that gentle poet was scarifying a religious opponent in his richest "Billingsgate," and sometimes, we fear, there arises in our mind the idea that the denunciations resemble nothing so much as the squawks of an infuriated cockatoo.

But some of the letters are admirable in their quiet reasoning. We select, for example, the letter of Mr. Robert A. Lyster, M.D., B.Sc., the Editor of "Public Health," who approves the inquiry, which, he rightly remarks, will have the "support of all who desire to learn the truth, so far as the truth is to be discovered by the application of our senses and our reasoning powers."

We would like to take further note of some of the letters, but have only room for a reference to the remarks of Mr. J. J. Holmes, of Crouch Hill, an opponent of Spiritualism, who points out that "the whole business is the work of the devil," and advises the test given in the first epistle of St. John, iv., 1-3 ("Beloved, believe not every spirit, but try the spirits whether they are of God"). It is a passage quite as familiar to every educated Spiritualist as to Mr. J. J. Holmes. Unhappily for Mr. Holmes's argument, the allusion to the text completely gives his case away. Because if "the whole business is of the devil" the injunction to "try the spirits" becomes superfluous. There is no sense in it. This critic belongs to that superficial order of minds which never probes below the surface of anything they hear or see. He has not only the facts but the logic also against him. Many spirits confess Christ and preach His doctrine.

For the rest, we may allude to Mr. Douglas's statement that the volume of his correspondence testifies to the variety and intensity of the public interest in the problem.

Many of the letters are inexpressibly pathetic. The believers are, indeed, almost tragical in their fear lest their

belief should be shattered. The unbelievers, on the other hand, are equally tragical in their fear lest their disbelief should be shattered.

This is a pregnant and very accurate summary of the position, as we have often observed it. It is the fact that on both sides there are those who wish their own personal hopes and prejudices to prevail, and who tremble at any vigorous handling of the problem, as though what is true could possibly suffer or what is false conceivably survive.

We are all for strong and straight thinking, no matter who or what goes down. We do not want to build with rotten material. Meantime we watch with complete placidity the efforts of a few hundred Mrs. Partingtons, of both sexes, striving with might and main to hold back the Atlantic with their mops. If there were ten thousand at it we should be equally unperturbed. The man with the mop, like "the man with the hoe," has no concern with "Plato and the swing of Pleiades." He has not learned that the True is also the Good whatever it may be. That indeed is one of the things of which Mr. Douglas was really thinking when he wrote that "nothing worth proving ever can be proved." None the less we think that the proof of "psychic phenomena," which can be proved, may be at least worth the trouble of achieving.

UNCONSCIOUS WITNESSES.

Mr. J. D. Graham (Wolverhampton) writes:—

Quite frequently, when reading the autobiographies of various people, I have been struck by the fact that they are unconscious or unwilling witnesses of the truth of the phenomena connected with Spiritualism.

Below I give two instances taken from Dr. Ethel Smyth's book, "Impressions that Remained":—

Frau von Dohlen (a dear old lady whom one might call grandmother of Big Bertha, for her son married Krupp's heiress), once informed me that while nursing a niece she suddenly saw that the patient was sinking, and being at her wits' end knelt down and prayed as she had never prayed in her life for guidance. "And suddenly," she said, "from behind that screen, as plainly as I am speaking to you now, an unearthly voice uttered the words, 'Give her a glass of old brandy.'" . . . Now, Mrs. Benson might possibly have found this remark rather crude, but it certainly would not have sent her into paroxysms of amused disgust as it did me, for her own sympathies were at that time strongly evangelical.

The Mrs. Benson referred to is the wife of the then Archbishop of Canterbury, and it gives an interesting sidelight on all things appertaining to Spiritualism in High Church circles at that time.

The other extract I give is with reference to Miss Smyth's mother, who was lying "sick unto death":—

Towards 5 o'clock she (her mother) became terribly restless, and though she presently quieted down and declared she could now get some sleep, we did not like her looks, and it was decided to fetch the doctor. The coachman was ill in bed; someone helped me to put one of our irresponsible horses into the two-wheeled cart, and I set forth alone on the five-mile drive to Blackwater. It was a bitter star-lit night, the road was in places a sheet of ice, the horse not roughed, and the anguish of being unable to push along fast almost unbearable. . . . Suddenly a faint flash of light shot across the sky, and I said to myself "She is dead." As far as could be calculated it must have been about that moment that her soul passed.

NO SEPARATENESS.—The dualism which has made a fairyland out of our ideals and left this earth dead and Godless must be broken down. The material and spiritual are not two separate worlds. The spiritual is the recreation of the material into new unities, wider and higher syntheses. The seeming deadness of much of our earth is due to the separation of forces. A material element is but energy hide-bound with habit, pent up for future liberation. What mighty stores of energy are condensed in the humblest portion of matter can be seen in the light and heat of radium. How wonderful is the solvency of life compounds! What stores of energy they liberate and synthesise. And what shall we say of the spiritual relations of friendship and love? They disclose the potency of our earth in the choicest and purest ways. Spirituality is the distilled purified union of nature's energies in the most complex relations. Materiality is but inertia, particularity, separateness, isolation, externality. And so a materialistic man is a man with few and narrow wants, self-interested, self-centred. The spiritual man responds to myriad tones.—"The Hibbert Journal."

FROM THE LIGHTHOUSE WINDOW.

We gather that there is likely to be great discussion as the result of the experiment of Mr. William Marriott to obtain a psychic photograph in the same manner as Mr. Hope of the Crewe Circle.

A memorial tablet has been erected in Westminster Abbey to Lord Rayleigh, a former president of the Society for Psychical Research. It is inscribed with the words, "To an inspiring leader in the advancement of natural knowledge."

It will be remembered that in his presidential address to the S.P.R. on April 11th, 1919, Lord Rayleigh, referring to the fact that a strong case had been made out for telepathy, said that to his mind telepathy with the dead would present comparatively little difficulty when it was admitted as regarded the living. If the apparatus of the senses was not used in one case, why, he asked, should it be needed in the other?

We have been informed of an interesting case of a psychometric reading effected by means of the ouija board. The article to be "sensed" was placed on the board, and the "carrier," after moving rapidly to it several times, as though (like the human sensitive) to establish contact, proceeded to give a rapid and accurate reading.

Sir Arthur Conan Doyle delivered two addresses in Sheffield last week to large audiences, a uniform feature now wherever he speaks. His visit also had the customary effect of promoting newspaper discussions.

The "Sheffield Telegraph," in announcing to its readers Sir Arthur's lecture to be held on the following night, said his subject was one on which "we retain an open mind." It added, possibly as proof of the open mind: "But we sincerely hope there is nothing in what is called Spiritualism. It would be impossible to imagine a more desolate or unengaging Heaven than the future with which the Spiritualists present us. Whether life is worth living here on earth we are not quite sure, but we have no doubt whatever about the Spiritualist future. It is drab, dreary, and dismal almost beyond expression." Thus the newspaper seeks to give a morsel of satisfaction to both classes of its readers.

The "Sheffield Daily Telegraph" confesses an attitude of disappointment towards Spiritualism. It writes: "The Spiritualists have had tremendous publicity accorded them, but they have given us absolutely nothing. They make huge claims, but they offer us no revelation; and when they come to details, they produce either trivialities, frequently comic and occasionally squalid, communications often totally lacking in dignity, or mere conjuring tricks." Evidently Dr. Ellis Powell's articles in the Birmingham "Sunday Mercury," to which we have already alluded, are needed to lighten the provincial darkness.

It is clear, however, that people are thinking for themselves on this question, and we know that as soon as they make their opinions sufficiently articulate, the timid Press will have to alter its tone. An indication that this change is coming about is afforded in the "Nottingham Guardian," which remarks (November 28th): "We are receiving letters every day in advocacy of Spiritism, and it is plain from this that the subject is attracting a good deal of attention." Of course, the letters were not about "Spiritism," but that is merely the kick of the dying mule.

To give one more instance of the change of tone now to be observed in some directions, we find the "Yorkshire Telegraph and Star" saying, in reference to Sir Arthur's visit to Sheffield, "The claims of Spiritualism are taken with tremendous earnestness by many people, and whether we agreed with their conclusion or not we should treat beliefs with the respect we owe to any sincere thinker."

An incident recently recorded in LIGHT of a table moving to the music from a piano is copied into the "Evening News" (November 26th) with the following headings: "Table Enjoys a Jolly Waltz," "High-spirited Partner" in a Bromley House, "Astonishing the Girls." That is the kind of "dressing" which some newspapers think a psychic happening needs.

The "Daily Mail," in recording the death of Sir Abdul Baha, announced in our last issue, writes: "The movement, originally known as Bahaism from its founder, the Bah (executed in Tabriz in 1850), is a kind of Oriental Quakerism, sprung from Islam. The Bahai claimed that

his faith expressed the essential truth of all the religions of the world. The Bahai came to London in 1911 and for some time preached the simple life from the Westminster Palace Hotel and a spacious, luxuriously furnished flat in Cadogan Gardens. A picturesque, venerable figure in Oriental robes, he attracted much attention as he went about the metropolis. . . . Returning to the Near East, the Bahai found himself in Palestine early in the war and had a narrow escape from death at the hands of the Turks when they were evacuating the country. Such was his undeniably salutary influence in the Holy Land that, at Lord Allenby's suggestion, he was knighted last year. A council of twelve will direct the affairs of the faith henceforward."

At a meeting of the Glasgow Society for Psychical Research on November 25th, Dr. James Knight, in an address on psychical phenomena, divided them into three classes—hypnoid, magnetoid, and spiritoid. The third, he said, included manifestations seeming to imply the intervention of forces not normally belonging to our three-dimensional world, but which in some way made an abrupt irruption into nature from some plane of existence foreign to that on which we moved, forces or agents yet unknown but intelligent. Owing to the absence of reliable data, and the difficulty of devising suitable physical tests, this group was unsuitable for ordinary investigation.

The articles appearing in the "Weekly Dispatch" from the Rev. G. Vale Owen are being highly appreciated by competent critics. In his last article, entitled "What Young Spirits Know," he gives some valuable and salutary information. Incidentally, he makes many brilliant asides. Here is one: "A clergyman writes to me complaining that Spiritualists at the present time are making an attack on Christianity. I was once asked, when addressing a meeting, how I accounted for the fact that so many Christians reviled Spiritualism. My reply was, 'The reason seems to me to be perfectly apparent; it is that they are not true Christians.' To my clerical correspondent I make the same answer, in inverted phrase 'Any Spiritualist who decries Christianity is no true Spiritualist.'"

Mr. Vale Owen writes: "Of the many questions raised by my correspondents those which touch religion go deepest of all. A series of spirit-messages which came through my hand began to appear in 'The Weekly Dispatch,' in February last year. Since that date I have received thousands of letters from all the five continents. They come from Canada, India and Ceylon, France, Egypt, United States, Czecho-Slovakia, Australia and New Zealand, and from the Isles of the Sea. They are written by Jews, Anglicans, Hindus, Wesleyans, Congregationalists, Mohammedans, Roman Catholics, and members of other denominations with weird titles and still more weird doctrines. And the two themes which run through them all are the possibilities of receiving communications from the spirit world, and how such communications affect that particular system of religion to which the writer belongs."

Mr. James Douglas in the "Sunday Express" gives a varied assortment of extracts from his voluminous correspondence on the subject of Spiritualism. Mr. R. Wolstenholme, the well-known veteran, of Blackburn, writes: "You are one of the latest searchers for truth. I am one of the oldest. I began my investigation in 1852. I do not know another person in England who attended a seance sixty-nine years ago. Spiritualism was introduced into England in 1852 by Mrs. Hayden, an American medium." A "Red-ruth reader" sends the following little bit of condensed wisdom: "It is foolish to condemn people who are trying to find direct evidence of man's survival. Surely, if we live again the proving of it cannot be a crime. There are many agnostics, even in the Churches."

The wireless message just sent by the "Daily Mail" direct from England to Australia is stated to have taken only one-sixteenth of a second to travel a distance of some 12,000 miles, and it is considered probable that the message could have been picked up at any part of the globe during its transmission. We are advancing rapidly, but as Sir Oliver Lodge reminded us, regarding the possibility of releasing the power of the atom, safety requires that spiritual advance shall keep pace with, or precede, scientific advance.

The whining, moaning, and strange movements of a cat which kept going to the door leading to the steps under the main entrance of a house in Bayswater led to the finding of the body of a 71-years-old widow, hanging from a gas pipe. At the inquest on December 4th, the coroner said the action of the cat was remarkable, and showed that animals were sometimes wiser than one thought. He might have added that it was psychic wisdom in this case.

THE STANDPOINT OF SPIRITUALISM.

AN INDEPENDENT STATEMENT.

[We have received the following from "Tertium Quid," the author of "The Verdict —?" a book known to many readers of *LIGHT* as giving the conclusions of an unbiassed student of Spiritualism. He is well known to Miss H. A. Dallas, and is at present resident in the Transvaal. He tells us that the observations given below form a portion of a letter in which he gives in general outline some of the main ideas of Spiritualism, as he sees it, and as such we offer it without further comment as a matter of especial interest to those on the threshold of the subject.]

You invite me to explain the general idea of Spiritualism. Of course, you must bear in mind that I hold no brief whatever for these ideas. They are merely what I have gathered from reading and conversation. I attempt no pronouncement as to how far they may approximate to truth, though I incline to the opinion that a good deal of them is probably substantially true. I say "probably," because, although the masses of evidence for them in the matter of communication through mediums, the general consistency of these accounts, and their inherent probability from an abstract and philosophical point of view, are strongly in favour of the supposition that they are broadly true, on the other hand, the whole of this evidence is at present untestable by any means as yet known to us. It is vitiated as evidence from the legal point of view (which is on the whole the safest, because the most exacting, criterion of evidence), because it is in every case possible for these ideas to have been in the conscious, let alone the subconscious, mind of the medium of the moment, whether paid or unpaid, and genuine or otherwise. It is but fair to say, however, that in the case of a few mediums, like the Rev. Stainton Moses ("M.A., Oxon"), a clergyman, a lecturer at King's College, and never paid as a medium, the messages have conveyed ideas at first repugnant to the convictions of the medium himself. But even in his case, the operation of the ideas of a secondary personality of his own is a possible, if not very probable contingency, which, for that matter, the wording of the messages makes it exceedingly difficult to entertain.

Until, and unless, we can obtain an accumulation of evidence in the form of messages through savages or children who could not be supposed to have imagined such things or heard of them, or till we can photograph the invisible world, or construct an instrument which can respond to the ultra-physical vibrations emanating from a region which is non-physical in the terminology of modern Physics—in other words, till we can positively exclude the mind of the medium as a possible source of these doctrines regarding the future state, they must remain unvouched-for scientifically. The point is, of course, that they differ from Test-messages, such as the Book-Test in "The Verdict —?" in that they do not exclude the operations of the mind of the medium, nor even that badly overworked hypothesis of telepathy from the living, as the Book-Test I refer to seems conclusively to do.

THE STRENGTH OF THE EVIDENCE.

But I should be doing less than justice to all this evidence did I not remind you that it is infinitely stronger from a scientific point of view than any evidence as to the future state furnished by the Bible. In other words, a person who considers the Biblical evidence satisfactory, either as regards the fact of survival or as regards the details of the discarnate existences, certainly surrenders his right to dispute the Spiritualist's evidence on these matters on scientific grounds. He is, in fact—shall we say?—straining at a camel but swallowing a super-Dreadnought. Of this you could convince yourself, unless prejudiced and illogical, by reading a couple of dozen books and subscribing for a year or two to *LIGHT*.

Now for these ideas themselves. (Again let me remind you that I am giving you my impression of those ideas, and write under correction from Spiritualists themselves.) For brevity, I shall formulate them as from the point of view of a convinced Spiritualist.

Every person has (as St. Paul said) a psychic body. This psychic body is a replica of his physical body, non-physical, as Science understands the domain of the physical, but almost certainly physical in the sense that it is a form of matter and has weight. The experiments of Dr. MacDougal in ascertaining the loss of weight of human beings at the moment of death, of Dr. Baraduc in photographing the bodies which hung over the corpses of his wife and son for a short time after death, and of Dr. Kilner in rendering

visible the aura by means of a dicyanin screen, seem to prove both points.

This psychic body must not be understood as being the spirit, or even perhaps the soul, though the latter term is nearer the mark. But it is all that the departing spirit carries with him at death, and it is, moreover, the basis or foundation upon which he is able, with the help of certain physical conditions, occasionally to "build himself up" a body which is solid to the eye and visible to non-clairvoyant persons, or, if he cannot get so far as that, visible to clairvoyant persons, and, in fact, material in ordinary parlance, to some degree.

On leaving the body, the departing entity enters upon a fresh condition of existence. This is not a different place astronomically, or even geographically, but a condition of a different form of matter governed by different laws.

This new state of existence is so little different from the old that for a time he does not always even realise what has happened to him. In the case of persons who have been killed suddenly by accident, or on the field of battle, it is even difficult to convince them sometimes that they are dead at all in our sense of the word, and it is only when they find that they meet with persons whom they know to have died, and when they find that they cannot attract the attention of persons still living (in our sense) that the conviction is borne in upon them that they are really and truly dead.

SPIRITUAL STATES.

The more gross and physical the previous life has been, the more gross and material is the plane or state of the new existence in which they find themselves, and the more they are able to perceive what we call material objects, and know of the lives of incarnate persons in the more material details.

On the other hand, the more spiritual and the more refined and elevated the previous incarnate life, the less gross and, in our sense, material the state of existence in which they find themselves. In other words, the soul creates its own new surroundings, rather, I gather, not from any inherent difference in the surroundings themselves, as compared with those of other discarnate people, so much as from a different form and, above all, a different degree of perception of them by the individual, so that the same surroundings would be quite different to the spirit of General Gordon (say) from what they would appear to the spirit of Mr. X., a selfish, rapacious, covetous, luxurious South African millionaire.

Generally speaking, birds of a spiritual feather flock together, whether the plumage is of the vulture or of the bird-of-paradise. So that the planes, of which we hear so much in Spiritualist and Theosophical circles, are rather subjective than objective or regional.

The spirit, in its new life, begins pretty much where it left off in the old. The new life is material, in a sense, but not in our sense. It would seem that the discarnate person can have pretty much what he desires if he is willing to take a certain amount of trouble, but that while he can have dwellings and pictures and music, etc., these are created by thought-energy, either of his own or someone else's, and are again, to a certain extent, subjective and illusory. He can even have food, which seems to him as real as our food, but as food is not necessary to the body of that state of life, he only desires that kind of thing if he has cultivated greediness for it, and he is gratifying desire, not conforming to necessity, if he seeks food. But other carnal pleasures, even vicious ones, are not denied him if he sufficiently desires them. Pre-created cravings of this kind remain with him, gratifiable at least to some extent, until he learns their uselessness and harmfulness.

The punishment of an evil and selfish life consists in the automatic relegation of himself by the individual to a thought-state in which the evil and the sensual are round him, and the only easily accessible companions are people of like tastes. The gradual realisation of this brings about a desire to escape from it. Then, according to Spiritualism, the real soul-agony commences. The struggle of the soul to escape from its surroundings entails the agony of soul-birth to higher things. But the greater the perception of its state the greater the perception that is entailed of the wrong that has been done, and still more the right that has not been done, and the realisation that, in order to progress—moral and spiritual progress is the key-note of Spiritualism's life after death—the effect of every wrong must be undone if possible, compensated for if that is impossible, atoned for by help given to others, especially to

the individuals wronged. Realisation of the consequences of wrong-doing, and of the impossibility of righting it, and the extreme difficulty of destroying its consequences, the necessity of going back and searching for lost opportunities in order to re-create them and use them better; remorse—the adverse conditions of their immediate surroundings—all these factors make up a state which varies in degree and in unhappiness with the degree of evilness of the previous incarnate existence.

MINISTERING SPIRITS.

On the other hand, those who have lived really unselfish and spiritual lives find themselves in a world of beauty resembling our own material universe in many ways, but with its beauties enhanced and spiritualised. They enjoy for a short time a period of rest, recuperation, and familiarisation with their surroundings, but soon desire, and are soon encouraged, to make themselves useful. Delivered from the cares of the body, freed from financial worries, physical sicknesses, the needs of clothing and food, as involving the best of a man's energies (as they too often do in this life), unfatigable physically and mentally, they are able really to "do noble things not dream them all day long." They are perhaps attached to living persons whom they love, as "guides," and while they try to influence these persons telepathically for their own good, they also gain experience telepathically of other difficulties and temptations and spiritual problems of which they had no particular experience themselves. If they have any special talents, say, of an artistic nature, they perhaps devote themselves on the one hand to the further study of this art under different conditions, and on the other hand to inspiring and guiding the efforts of persons who are similarly engaged here; or they are engaged in studies and training which will enable them to help persons in the unhappy state described above; or they are engaged in studying how to assist in bridging the gulf between the living and the dead, and in perfecting the means of communication, and devising phenomena and messages which will convince sceptical persons like you of the possibility and desirability of such communications.

Those who, like most of us, have much good in ourselves and lives, yet much to regret, have to learn by teaching and teach by learning, have to see ourselves as we are and have been, and strive to realise what we ought to be and would wish to be. The highest is out of our power for the present, and the lowest offers an unlimited field of labour wherein we can learn that he who would save himself must lose himself. We have to eradicate our faults and learn to be self-less; we have to suffer due sorrow for our many failures and wrongs done. We also have our little hell to carry about with us in our little heaven. And our hell, or our purgatory, which is the only real hell of the Spiritualist, means as much to us as to those others who had not perhaps our opportunities and advantages. At any rate, each one's state is exactly proportioned to his deserts. He is his own judge; his punishment is automatic and inevitable. Not one hair of its weight is escaped because the great Teacher was crucified, nor because we believe that "ism or this, nor because we went to Mass or to Early Service, or confessed or were absolved by Pope or parson. We find, in fact, that whether or not we "obtain the forgiveness of God" or profit by the "intercession of Christ," or suppose that we obtain these things, there is just one merciless judge in all the universe whose forgiveness one cannot obtain, and that person is oneself. Until that judge has exacted the very uttermost farthing, no other judge or ecclesiastical authority has any interest for us; indeed, we possibly see him carrying about his own hell and his own court of justice and his own inexorable judge; and that judge has no mercy. That judge is the spirit of God within us.

I think I have given you a fair *resumé* of the broadest ideas of Spiritualism. I can but give you an outline, within the limits of a reasonable letter. I have not touched on the evidential aspect of the subject, which is fairly fully set out in "The Verdict—?" and many other books.

Honestly, now, does not this representation compare quite favourably with at least the exoteric teachings of any branches of the Christian Church with which you are acquainted?

HASTINGS.—We are informed that the new home of the Hastings Society will be at 2, Pelham Crescent, and that it will be organised on a substantial basis, with a hall to accommodate nearly 100 people. It will be conducted as a Psychic Centre.

WILL POWER.—At a meeting of the members of the Spiritualist Fellowship Centre held on the 10th ult. at Hendon Town Hall Library, the secretary, Mr. Thomas Elyton, read excerpts from interesting letters received from Mr. E. W. Collier, Mr. S. De Brath, Dr. Ellis T. Powell, Mr. F. Bligh Bond and Mr. Horace Leaf on the subject of "Will Power, the Method of its Use by both Incarnate and Discarnate Spirits, and its Possibilities and Limitations." A discussion followed.

AN ARMISTICE DAY SYMBOL.

Mr. Duncan Campbell writes:—

On the evening of Thursday, November 10th, at a meeting of the Christian Psychical Research Society, Glasgow, the following incident occurred:—

A black ebony cross was shown, with Jesus stretched thereon. The edges of the cross were encircled with a beautiful golden light. After a few seconds Jesus descended from the cross, and stooping, lifted up a little child, whom He held out to us. The vision then disappeared. Shortly afterwards a spirit spoke to us through the trumpet. He gave the name of a well-known minister, formerly of a church in Glasgow, and said the symbol was shown to remind us of Armistice Day which was on the morrow. The spirits of those killed during the war would, he said, on that day revisit their friends and the scenes which were familiar to them when on earth. They would endeavour to communicate with their friends, suggest thoughts to them, and where conditions were suitable, would show themselves. Christ would also be with them to bless and help those requiring help and guidance.

He also mentioned that Armistice Day was one of the most holy days in the year. It was not to be observed as a day of sorrow but one of rejoicing.

UNCONSCIOUS MUSCULAR ACTION.

Mr. D. M. Jones (p. 745) is puzzled as to the involuntary innervation of "voluntary" muscles. These are muscles which *can*—not which *can only*—be consciously directed. Take the muscles that control respiration: we can work them consciously when we like, but during most of waking life and all of sleeping life we work them unconsciously. The "involuntary" heart-muscle, on the other hand, we cannot work consciously—unless very indirectly, through auto-suggestion.

If Mr. Jones will experiment with the Chevreul pendulum (as described, for instance, in Baudouin's "Suggestion and Auto-Suggestion," pp. 209-217) he can find an excellent example. Let him "tell" the pendulum to swing round and round in a wide circle, and then "tell" it to become motionless without delay. Then let him note what his hand does, and see whether the phenomenon seems voluntary or not. Yet the Chevreul pendulum has produced supernormal results, through tapping or spelling.

It would be begging an unsolved question to say that supernormal manifestations can appear only through the unconscious processes of a terrestrial being; but it is important not to leave this consideration out. It explains much of the muddle and failure that we encounter.

K. R.

A PIONEER OF SPIRITUALISM IN HOLLAND.

"Elise van Calcar-Schiotting—her life, upbringing, and teaching (1822-1904)"—by J. H. Sikemeier, with a preface by Professor Dr. G. Kalff, of Leiden (H. D. Tjeek Willink and Zoon, Haarlem, f30), is a bulky Dutch work of nearly a thousand pages, beautifully printed and illustrated. It deals with the career, extending over a long vista of years, of a woman of outstanding character and personality, whose name is held in affectionate remembrance in Holland both in spiritualistic circles and outside, and whose influence extended well beyond the confines of her own country. Belonging to the highest Dutch aristocracy she gave up the position in society which she might have occupied, and incurred the severe displeasure of many of her friends and even some degree of social ostracism by devoting herself to the scientific investigation of psychical phenomena at a time when such investigation was rare. She was one of the group of spiritualists which included Mr. J. S. Gobel (founder and for some time editor of "The Future Life") and the noted novelist, Mr. H. J. Schimmel. Amongst the present workers for Spiritualism in Holland who are mentioned in the book are M. and Mme. Holte tot Echlin (M. Holte is Chamberlain to Queen Wilhelmina), and the well-known poetess of Spiritualism, Frau van Rees. Mme van Calcar Schiotting visited Victor Hugo and corresponded with many of the leading social reformers in Europe. The book contains many portraits of people of note in the world of science, literature and education as well as reproductions of letters and much other interesting matter.

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THE RECOLLECTIONS OF A VETERAN.

PHENOMENAL SPIRITUALISM IN EARLIER DAYS.

Mr. Thomas Blyton, of Hendon, has many interesting memories of the past. He can recall the visit to England in 1868 of the Davenport Brothers, over whose exploits controversy has raged for many years. In the course of a paper read by him at the Hendon Spiritualist Fellowship Centre recently, Mr. Blyton gave a description of what he had then witnessed in the way of astonishing physical phenomena associated with the Davenports. He also knew Miss Florence Cook when she was at the beginning of her powers as a medium.

By Mr. Blyton's permission we take the following extracts from his paper:—

D. D. HOME AND THE EVERITTS.

At about this period (1868) the celebrated medium, Mr. D. D. Home, was giving a series of readings in London, and at the close of one of these he was good enough to give me an appointment at his chambers in Victoria Street, Westminster, in the course of which he told me some of his psychic experiences. His own circle for sêances being an exclusive one, he was only able to give me an introduction to the private family circle of his friends, Mr. and Mrs. Thos. Everitt, then resident in Pentonville and later in Hendon. In that circle I was most hospitably entertained, meeting therein, amongst others, Mrs. Floyd, Mrs. Emma Hardinge-Britten, Mr. and Miss Shorter, and Mr. J. C. Luxmore. In this and subsequent sêances with Mrs. Everitt, the converse with the spirits "John Watt" and "Zippy" in the direct voice impelled me to further extend experience with other well-established mediums, both private and public, eventually establishing a conviction of the thorough genuineness of the phenomena, with a strong presumptive feeling of an extraneous intelligence operating in their production.

KATIE KING.

I recall an occasion when "Katie King" asked to see my eldest daughter, then a mere babe, and, on the maid bringing the child into the sêance room, she was then handed to Mr. (afterwards Sir William) Crookes, who in turn placed her in the outstretched arms of "Katie King," who caressed the little one and shortly returned her to our charge after some slight trepidation of the mother present among the company. "Katie King's" drapery was often commented on, appearing brilliantly white at early manifesting, and gradually becoming dull and apparently soiled towards the close of a sêance. At one sêance on request "Katie King," with a pair of scissors, cut out a piece of the front portion of her drapery under close observation, handing the piece to one of the observers and exhibiting the hole in the drapery; then, directing careful observation while shaking out the drapery, the material was noticed to come or fall together until on close examination in our hands no trace of imperfection was discovered, yet the cut out portion remained in our possession. This was accomplished in ample light for clear observation, as were most of my experiences of so-called materialisation phenomena with Miss Florence Cook. This phase of manifestation is dwelt upon at length because it appears to me to be the climax of what is generally recognised as physical in its aspects, such as is at the present period scientifically observed in presence of other mediums and designated by the term "ectoplasm"—an extrusion from the human body. No definite knowledge has as yet, however, been obtained, so far as regards the *modus operandi*, or intelligent control, of this "ectoplasm" in building up a more or less temporarily complete living human form.

PSYCHIC PHOTOGRAPHY.

Psychic photography as first experienced by me in the year 1870 with Mr. Frederick A. Hudson at his studio at Highbury, and since obtained with other operators elsewhere, presents some very remarkable features. These results afford exceptional value as permanent records of psychic activities, as likewise do many specimens of direct drawings and paintings, writings, apports, etc.

TRANSPORTATION THROUGH THE AIR.

At a private family dark sêance with Miss Florence Cook at her parents' residence at Hackney, Mr. Frank Herne was suddenly and unexpectedly brought into the circle from the West End of London without hat or overcoat; and, after our recovering from the shock and surprise, the sêance was resumed with Mr. Herne included with a view to obtaining an explanation of the occurrence. Immediately on extinguishing the light, three articles were dropped on the table, and on lighting up were found Mr. Herne's hat, overcoat and umbrella! "John King," speaking with the direct voice, explained that the band of spirit workers had availed themselves of an opportunity for transporting the medium with his belongings across London in that remarkable manner.

Later enquiry showed that at about the time of the occurrence, Mr. Herne had been with a Dr. Clifford and a friend witnessing a theatrical play in the West End of London, during which Mr. Herne was suddenly missed from his seat in their midst. Similar instances of transportation have been recorded, amongst others Mrs. Guppy from Highbury to Lambs Conduit Street; Miss Lottie Fowler, and Miss Florence Cook.

DAVID DUGUID.

Among my souvenirs are specimens of direct miniature oil paintings obtained under absolute test conditions, some dozens being simultaneously produced, while singing a verse of song in a dark sêance with the well-known medium, Mr. David Duguid, of Glasgow. I have also witnessed the same medium, blind-folded and entranced, engaged in painting a large canvas oil picture in the light. In the dark sêance he was securely bound to his seat in such a manner as to render it impossible for him unaided to manipulate the painting tools, while the cards upon which the paintings were executed were in every instance treated or dealt with in a manner to prevent the possibility of any deception or substitution.

SOME CONCLUSIONS.

In the course of some concluding remarks in his paper, from which we are only able to take a few extracts, Mr. Blyton said:—

Beginning life with a very hazy, not to say indefinite, idea of its continuity, the pilgrimage of a spiritualist has at least in my own case afforded sufficient experience to substitute knowledge for more or less uncertain belief, enlarging the conception of the unseen forces of nature and giving a realisation of the reality and potency of the human soul. The as yet unsolved problems associated with Spiritualism press for a solution, and in the near future let us hope more light will be thrown on the *modus operandi* by which we ourselves as living souls function through the bodily organism, thus giving a clue to the operations of discarnate souls in manifesting through the same channel.

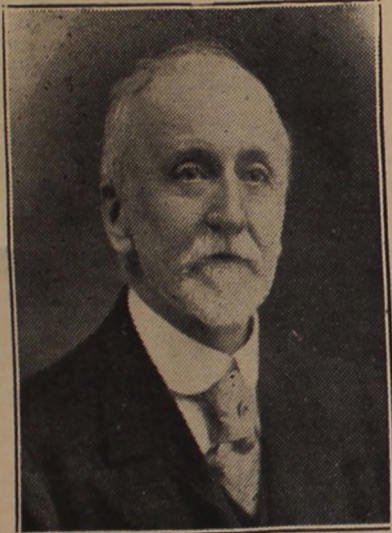
ACHIEVEMENT.

So, in my dream, I found myself in a vast valley, the sides rising above me up to the clouds. And, impelled, I knew not why, I laboured up the side till, weary to death, I stood on a flat top in the clouds.

And there I saw a great stone, and by it sat a man of huge stature. His attitude was of one hopeless, lost in despair. I asked his name. He was silent for a time. "I am Sisyphus," he replied. Then, his eyes staring blankly into space, he went on:—

"My past is blotted out. Till now I have lived in strenuous labour trying to roll that," he pointed to the great stone, "up the side of the valley. In the past I have always failed. But in the past I have been fulfilling man's supreme duty. If useless, still I have been striving for accomplishment. Now I have achieved my task. My past of labour is blotted out. A future of blank nothingness faces me."

—GERALD TULLY.



MR. THOMAS BLYTON.

THE GHOST WITH A WALKING STICK.

Mr. Albert Stuart (Southport) writes:—

The interesting experience of Major Fitzroy Gardner at the Haymarket Theatre, referred to in *LIGHT* of the 5th ult. (page 717), reminds me of a similar experience I had over twenty years ago. On my return from the Far East where I had been living, I had occasion to visit the old City of York for a few weeks. Desiring quietness in my work I found suitable rooms outside the city in a fine old Georgian house facing the river, away from the inhabited part of the city. The first night, on retiring to bed, within a few minutes of closing the door, I heard the sound of footsteps approaching my door, along the corridor. Three distinct knocks followed. I called out in answer, but having no response, I went to the door with my candle in my hand, when, to my surprise, no one was to be seen. As I heard no one walk away, I thought this somewhat strange, so I walked along the corridor, but could neither see anything nor hear any sound. Thinking someone might have made a mistake in coming to the wrong room, I turned in without giving the incident further thought. At 3 a.m. I was awakened by the same noise above my room; it sounded like an old gentleman with a walking stick, then it seemed to come into my room and became so unpleasantly loud, that I jumped out of bed, lit my candle and looked round the room, also in the dressing-room connected with it, but could see nothing. I noticed that the noise ceased as soon as I got out of bed, but recommenced when I got in it again, beginning again, as I thought, in the room above. I called out a request to the person to cease from disturbing me from my sleep, and immediately the walking and banging about with the stick stopped.

I forgot the incident in my hurry to catch a train next morning, and on returning late the following evening, I only remembered the matter as I entered my bedroom, when I had no sooner taken my coat off than I again heard the same heavy footfall coming along the passage. Not to be outdone on this occasion, I darted over to the door very quietly with my candle in one hand, my other holding the handle of the door, and without giving the stranger, whoever it was, an opportunity of knocking, I immediately opened the door as soon as I heard the footfall come right up to the door. To my utter astonishment there was not a soul to be seen. Again I walked along the passage but nothing could be seen or heard. I returned to my room somewhat puzzled, because at that period of my life I knew nothing of psychic matters. At 3 a.m. I was again awakened by the same continual walking and banging of a stick, and, to save getting out of bed, I called out very loudly asking the person to kindly let other people sleep and to stop walking about above me. The noise ceased immediately and I went to sleep again.

Next morning at breakfast I interviewed my landlady on the matter, asking her if she would kindly request the old gentleman who slept above my room not to make so much noise, and related what had taken place the previous two nights. Whilst reciting the incidents, I noticed she became very white and agitated; she replied that I must be mistaken as there was no room above mine, only the roof, and that she was the only person beside myself in the house at the time. I asked her, without knowing why, if anyone had died recently, and she replied pathetically that her father had died in my bedroom a month previous to my coming. On hearing this I at once asked to be put into another room away from that part of the house. I stayed there for six weeks without ever being disturbed again.

Having been deeply interested in psychic subjects the past 15 years, I can now understand that the disturbance was caused, no doubt, by the lady's father being earth-bound and greatly troubled at my using the room he was still attached to. Had I known then what I have learned since on these interesting phenomena, I might have been able to help him. Since then I have visited haunted rooms, and being slightly clairvoyant have been able to verify for myself the existence of earth-bound spirits and to help them.

We understand that the price of the reprints of a "Prayer for a Friend out of Sight" (to which allusion was recently made in a lecture by Dr. Powell) is now 10d. per dozen instead of 7d. per dozen, as originally stated.

THE UNITED CHARITIES FETE at the Hotel Cecil, held under the patronage of H.R.H. The Princess Beatrice on Wednesday, 30th ult., and Thursday, 1st inst., was devoted to the benefit of many hospitals, charities and missions, amongst them the Queen's Hospital for Children, the Church Army and the Actors' Benevolent Fund. Many distinguished people took part in the Fête, which owed a great deal to the initiative of Princess Karadjia. The Duchess of Abercorn opened the Fête on the second day, and the proceedings included orchestral and vocal concerts. Clairvoyance, palmistry and "sand divining" were amongst the "side shows," and these were immensely popular.

MATERIALISATIONS AND LUMINOUS FORMS.

By J. W. MACDONALD.

In October last, I had a sitting with Miss Bessinet, at the British College of Psychic Science, for Materialisation, a phenomenon I had seen with Mrs. Mellon over nineteen years ago and with Potts, another medium.

With Mrs. Mellon the figures were formed outside of the cabinet in a red light, the medium being in the cabinet at first, subsequently emerging and appearing alongside the spirit form. In Potts' sitting the figure was formed inside the cabinet but did not emerge.

Miss Bessinet's materialisation was quite different, and consisted only of the materialised face, which was illuminated (the room being dark) by a beautiful spirit flash light. I have been much exercised as to what this "flash light" is. In Robert Dale Owen's work, "The Debatable Land" (1871), there is a passage bearing on this phenomenon. Owen describes a sitting with the Fox sisters, when he saw a luminous appearance "not more than four or five inches from my face," which is just about the same distance I noticed at the Bessinet sitting: he proceeds:

"It resembled a cylinder, illuminated from within: its length being about five or six inches, and its apparent calibre about one inch."

He supplements his own observation with an account by Dr. Gray, one of the sitters at the famous three years' sittings with Mr. Livermore, described in the same book.

"At one of these [sittings] there was laid on the table before them a cylinder about the same size as that I saw, but more fortunate than I, they had an opportunity of handling it. It seemed, Dr. Gray said, to be of rock crystal or some similar hard, perfectly transparent material, and to be filled with some incandescent fluid, which was only faintly glowing when at rest: but when the cylinder was agitated the light shone out brightly. During the time they saw and examined it, there was no other light in the room except that which it emitted. By the raps it was stated that the cylinder was the light vehicle employed by the attendant spirits to illuminate their ephemeral productions: being itself as ephemeral as the rest." (pp. 405, 406.)

This seems to be an explanation of the phenomena at the Bessinet sitting.

Dale Owen has some speculations as to the substance of the materialisation, which in the light of the phenomena with Eva C., in Paris, exhibit good prescience. He says:—

"All that one seems justified in surmising is that there are invisible exudations from the human organisation—more or less from all persons, but especially from the bodies of spiritual sensitives—which spirits can condense or otherwise modify, so as to produce not only what to the senses of human beings is a visible and tangible form, but also substances resembling earthly clothing and other inanimate objects."

He also states that Dr. Wilson, of New York, told him that he had been one of a committee of six persons, who, during a carefully conducted experiment, where the strictest precautions against deception were taken, obtained from the tips of the fingers of a well-known medium, phosphorus, slightly varying from the phosphorus of commerce. He showed Mr. Owen a small quantity of this, which he had preserved as evidence of the result. (p. 404.)

In the Bessinet sitting one could not see how the face was formed, but in the Mellon sittings the figure was made before one's eyes. The atmosphere of the room became opaque, evidently with the emanations from the sitters—that these emanations were of a phosphorus nature appeared likely and different, I should say, from the ectoplasm of Eva C.

When this emanated material was gathered up and condensed into the spirit form, which moved about and spoke, the atmosphere of the room became clear again. Ultimately the form disappeared through the floor, talking all the time of going down, and left a round mark of phosphorus on the floor, which ultimately melted away.

MR. HORACE LEAF delivered his well-known lecture on Materialisation at Mortimer Hall on November 30th before a large audience. The chair was occupied by Mr. Leslie Curnow. Mr. Leaf, who showed some new slides, gave a very interesting address, and the fine collection of pictures of ectoplasm and full-form materialisations excited keen interest.

A MISSING SOLDIER'S GRAVE IDENTIFIED.

By M. T. CADELL.

It is always a satisfaction when evidence comes through from the Other Side which is helpful to others. The following instance seems to be a case in point.

I give the real name of the soldier, but have altered the names of the places where his relations live.

Early in the year 1919, in a communication from my son, through pointer and alphabet, came this sentence, apparently irrelevant, among other matter: "I have visited Robert Atkinson." I knew no one of that name, so asked, "Who is he?" "A man in my regiment." The word "regiment" was obviously not the right one, as my son had belonged to a field company of sappers attached to a division; but, as in writing of this kind the precise words do not always come through correctly, I gathered that Atkinson must have been a sapper attached to the same division or possibly even one of the same company.

Unfamiliar names are rarely mentioned, but about this time another name unknown to me previously was given, which I was able to link up successfully. Nothing more, however, was heard of Atkinson for a year and a-half. My husband and I were then in France trying to locate our son's grave. We were successful in this, and were leaving the village that afternoon, when the idea came to me to look among the Records of the French war graves office and jot down any names of sappers buried in this very remote little graveyard. I thought perhaps it might have been overlooked and that the relatives of those buried there might not all have been informed.

I took down seven names, only two of which had their numbers attached; among these was one "Atkinson, R.E.," no Christian name or number, but with date of death.

On my return home I wrote to the Record Office of the Corps of Royal Engineers, and asked to be put in touch with the next of kin of those on my list. The Record office sent copies of my letter to the relatives and I had four replies, all anxiously enquiring for any news I could give. "Missing, believed killed" on such-and-such a date was all the unhappy mothers and wives knew up to this time. One of the replies came from a Mr. Atkinson, whose brother, Sapper Thomas Henry Atkinson, had been reported as "Missing, believed killed," six months later; but by that time the division was in quite a different part of France. Obviously this was not the Atkinson who had been killed in the battle, lasting two days, in which all those buried in this cemetery had lost their lives.

I was undecided whether to let the matter drop or to make a further effort through the Record Office. A few days passed, then the following "message" was received in the usual way: "Robert Atkinson was killed fighting when I was; he says his mother grieves not to know where the grave is." I asked, "Was the man in your company?" "No, he says 'Rochdale.'"

Still I did nothing. Again I received a "message," "Get his name, it does not mean much trouble." "Is his Christian name Robert?" "Am not now sure."

Urged by this, I wrote once more to the Record Office, and this time I received a letter from the mother of Sapper Albert Atkinson who, she said, had been in a signal company attached to the same division as my son's company. All she knew of her son's fate up to the time she received my letter was that he was "missing near Rheims," the date being the same as that on the other crosses in the graveyard. Mrs. Atkinson had made every effort in her power to get information as to her son's fate; she could not hear if he had been taken prisoner and died in Germany, or if he had been killed on the date he was reported "missing." She wrote, "This news has taken a great burden off my mind, the anxiety of the last two years."

The letter was dated from Knutsford, a place about twenty miles from Rochdale. I wrote to ask her if her son had any connection with the last place; she replied that he had; both she and her husband had relations there.

It seems to the writer that these incidents, when taken together, show more than chance coincidence or telepathy from the living. The names Robert and Albert are much alike, and the surname had been given a year and a-half before I knew of the existence of such a person. Also the name of the place with which he was connected came correctly. Curiously, I had to look it up in the map to find where it was, while Wilmslow, the place where his parents lived I had visited and knew quite well. Possibly or that very reason the unknown and unusual name was given in preference, as it struck me much more than a well-known name would have done.

I should add that I had an unofficial letter from the War Graves Commission informing me that the place of burial of this Atkinson was considered to be correctly proved. Since then both his mother and I have received from the Commission an official notification of the exact location of the grave.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

THE PROOF OF HUMAN SURVIVAL.

W. J. FARMER.—You set us a very long and complicated problem, an adequate answer to which would cover several columns of *LIGHT*. However, it all comes down to the question of proof of survival. What constitutes this proof? Shortly, we suppose all those things which tend to establish the idea of the return of some departed person as we knew him—what has been called, in fact, a dramatisation of personality. Some of us have received this kind of proof to our complete satisfaction. People differ very much in their ideas of what constitutes proof. Some are contented with a clairvoyant description and a message or two. Others call for "absolute proof," not recognising that there is no absolute proof of anything outside of mathematics. You are rightly rigorous in your standards of evidence, and in your case we should imagine the proof will be cumulative, going on for perhaps years by the collection of pieces of evidence which in the end will build up a body of proof sufficient for your purposes. It has been so in many other cases. But it does not at all follow that because some people seem to be contented with very scanty material they are necessarily deceived. Many persons have an interior sense of perception. They are conscious of the reality through other avenues than that of the intellect. That is to say they are intuitive, and see clearly what to the logical mind can only be conveyed by close investigation and the weighing of evidence.

FAIRIES AND PIXIES.

L. ABRAHAMS.—This is a question we have answered before. All we can say is that we are in no position at present to make any definite statement on the subject of fairies. There is a great deal of literature on the subject, including such books as those of Mr. Evans Wentz and Mr. Maurice Hewlett on what may be called the literary side of the matter. Also there is much literature of an occult kind which treats the fairies as real beings, and describes them with much circumstance. We have met several people of good intelligence who maintain that they have seen fairies. The question then arises (as an eminent psychic researcher pointed out) as to what they actually did see. You write of the "spirits of flowers," and that raises another question concerning what are called "elementals," into which it would take too long to enter here. However, we regard these questions as side-issues in relation to the fundamental subject of human survival. As we advance in knowledge on that subject we may incidentally gain explanations of fairies and other matters in the region of psychology, which at present we have to treat as rather speculative.

MEDIUMSHIP AND MORALITY.

PUZZLED.—Although it may be said that mediumship is not necessarily associated with morality we can only say that it ought to be. It has been said that a bad man who is a good builder may build a good house. We say that a good man who is a good builder will *always* build a good house. There will be no doubt about his conscientiousness at all times. In his book on "The Wonders of the Saints," the Rev. F. Fielding-Ould deals with this question and points out that the character and quality of the spirit will depend on the character and purpose of the medium. Mr. Fielding-Ould quotes a sentence to the effect that, "mathematicians, musicians and mediums may be very excellent demonstrators of their arts without being saints," and he very justly takes exception to such a loose generalisation. It is not merely a question of phenomena—which may be very powerful through a medium of gross life and character—but their moral and spiritual quality and purpose. So although we may say that a medium is not necessarily a man of good life, the conclusion is that he ought to be, and that unless he is, any reliance upon him is very insecurely based.

SPIRITS AND EARTH MEMORIES.

ARTHUR B.—If you assume the actual presence of a spirit communicator endeavouring to talk to his friends on this side, you will readily see how much turns on the methods of communication and the character and abilities of the spirit who, as a human being, may on his return to earth conditions be very much at their mercy. We can quite imagine him feeling, when in some very inquisitorial circles, like a nervous witness under cross-examination by a keen counsel. He may lose his self-control and be unable to recall much that would come readily to his mind in more genial surroundings. But there is another consideration in this question of earth memories, and it is only one of many. There is every reason to suppose that, with some spirits, the memory of their lives on earth is so dimmed by time that they have to refresh their minds by collecting the information in some fashion on earth. It may be by psychometrical methods, for even here we know that by coming into certain surroundings once familiar to us, we recall many things that otherwise we should not remember. And there is no doubt, too, that spirits whose memories of earth are not clear refer to records about themselves, just as we do when we consult an old diary we have kept or have recourse to a parish register. But we should be very suspicious of any alleged spirit communicator who could say nothing about himself except that which was recorded in an obituary notice to which the medium might have had access.

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A VISION OF THE FUTURE.

The following encouraging prediction occurs in the course of one of the Messages from the Beyond received since November, 1919, by Miss Anne Abbott, and recorded in her book, "The Two Worlds of Attraction" (Christopher Publishing House, Boston, U.S.A., 1 dol. 50 c. net):—

"Little by little the realisation of the interpenetration of all worlds will become an established fact, and when the knowledge is universal that all denizens of higher worlds than our own can avail themselves at any time of the privilege they have of coming into the vibrations of more dense matter than the plane upon which they dwell themselves, those of us who still dwell upon the earth plane to whom this great truth has been revealed will hesitate to organise our lives and to carry them out upon a sense basis, such as has been prevalent upon earth to so marked a degree that it took a world war to awaken the children of earth to a higher standard of living.

"There will come with this knowledge a deeper sense of the need of making this little span of life a beautiful and an ennobling thing rather than a trivial and transitory one, and the viewpoint of the world will be changed so much from the old-world one of the days gone by, that it will be indeed a new world and there will be a new conception of heaven.

"The tongues of all nations and of all peoples will be more nearly one universal language, and the kingdom of earth will be changed to a garden of beauty resembling the world beyond the veil more nearly with each successive generation. Sadness and weeping will gradually cease from being a factor of life as they are to-day."

FAITH AND KNOWLEDGE.

A FRENCH VIEW.

I believe in the existence of the rings of Saturn and the satellites of Jupiter. Nevertheless I have never set foot in an astronomical observatory. If I went there I should not know how to make use of the instruments. I believe in the radio-energetic action of the satellites of Saturn upon men in whom I have confidence have seen them.

I believe in the marvellous powers of radium. Nevertheless I have never seen radium. But I rely on the experiences of Curie and his successors.

I believe in haunted houses. I have never seen any haunted houses, but the 532 cases studied by Bozzano are sufficient for me.

I believe in materialisations. Although I have never seen a materialisation, men like Sir William Crookes, Professor Richet and Dr. Geley have seen them, and that suffices me.

If human science were based solely on the knowledge that we are able to acquire by our personal means, it would not go far. . . . All belief, even scientific belief, is an act of faith.

—LOUIS LORMEL in "La Revue Spirite," Sept., 1921.

ANSWERS TO CORRESPONDENTS.

C. W. F.—Thanks for cutting. Mr. Rouse, one of whose meetings is referred to on page 770, has always consistently declined to reply to questions from his audiences except in one instance in which the Spiritualists, turning up in strong force, would not permit him to speak till he had pledged himself beforehand to reply to questions at the close of his lecture, when they gave him a very unpleasant quarter of an hour.

W. REDFERN KELLY.—You should write to Mr. Vale Owen direct. We can hardly be expected to explain expressions in articles contributed to another paper. But we should imagine that Mr. Vale Owen simply meant to suggest that the nature of the Deity was far beyond verbal definition.

A NOVICE.—For table manifestations direct contact with the wood is more favourable than operating with any covering on the table. Of course sceptics can get results in psychic phenomena if they supply the power, just as, on the other hand, believers may fail if the mediumistic quality is not present.

L. L. SHARP.—Thank you for the account of the experiences in spiritual consciousness. As you suggest we have plenty of cases, but they are all interesting and suggestive, even if we cannot use them. They are to us far more helpful than the physical evidences, however necessary the latter may be.

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SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle, Mr. Cowlam; 6.30, Mrs. Mary Clempson. Wednesday, Mr. Abethell.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. G. Woodford Saunders.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Kingstone; 6.30, Miss Violet Burton. Decr. 10th, social from 6 to 10.30 at Lausanne Hall. Tickets, 1/3.

Shepherd's Bush.—73, Beeklow-road.—11, public circle; 7, Mr. and Mrs. Brownjohn. Thursday, 8, public meeting.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate Tube Station).—To-day (Saturday), whist drive in aid of Building Fund. Sunday, 11 and 7, Mr. A. Punter (Luton), address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Graddon Kent, address and clairvoyance. Friday, 8, free healing.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. G. Taylor Gwinn. Monday, 8, healing. Wednesday, 8, Mr. S. W. Roe.

Peckham.—Lausanne-road.—7, Mrs. L. Lewis. Thursday, 8.15, Mr. and Mrs. Brownjohn.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. and Mrs. Pulham. Wednesday, 8, Mr. J. Harold Carpenter.

Worthing.—Tarring Crossing.—6.30, Mrs. Heath.

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NOTES BY THE WAY.

That Light whose smile kindles the Universe
That Beauty in which all things work and move. . .
—SHELLEY.

While certain so-called psychic investigators are weaving impossible theories, the real investigators are quietly at work carrying on experiments and recording facts which will presently leave the theorists looking very foolish indeed. One of their favourite theories is that of "fraud." It appears to be mainly based upon stories from the past when mal-observation was common and there was a plentiful lack of any understanding of the delicate factors at work in mediumship. Hence it was that a given medium, who, in the hands of men of high intelligence and scientific training, yielded phenomenal results of the most evidential order, was later, when the same phenomena were investigated by people of a coarse, clumsy and ignorant type, loudly denounced as an impostor. All instructed Spiritualists and Psychical Researchers are familiar with the story to-day. They know that, setting aside cases of actual roguery and imposture by sham mediums, the great bulk of what to the superficial observers in the past appeared to be highly suspicious or actually spurious was due to the mis-direction of subtle forces, mental and physical, in close combination. We are rather tired of the past. We can only examine its records, which are often in flat contradiction to each other. The "things done" can no longer be seen and analysed. We can only examine the things of to-day which are under our own eyes. These are the things that matter, and they throw a great deal of light on the problems of the past over which the duller type of minds is still engaged in futile discussion. Like a new order of the sages of Laputa they look behind them all the time and miss the events which are going on in front of them. When they eventually condescend to look that way we can promise them some shocks and surprises.

It is not of the slightest importance whether Jones, the photographic medium of the early 'sixties, was detected in faking plates or even whether he stole money out of the family missionary box, if Robinson, Smith and Brown, the photographic mediums of to-day, can be shown to be associated with the production of genuine psychic photographs to the satisfaction of expert photographers and other capable observers. And when Nokes and Styles and Tomkins carry on experi-

ments in their own homes and get psychic results also, without the assistance of the public mediums, surely it is time for the sceptical writer, who occasionally deludes the public into the idea that he is a psychic expert, to pull himself together and forget the events of forty or fifty years ago upon which none of us to-day can pronounce with any certainty. His arguments sometimes remind us of the lady visitor to a police-court who was sure the prisoner was guilty because he had red hair and a cast in his eye. We have said sometimes that these critics are deficient in any real knowledge of psychic inquiry. We go farther and say that some of them are lacking in the most elementary common-sense.

Some of the mystically-minded amongst us attach a deep significance to what has been called the "Glastonbury Legend," without placing any undue reliance upon the purely historical side of the matter; some of the traditions are of course open to doubt. It does not do to make matters of spiritual illumination rest too exclusively upon records of external fact. To us this is a kind of topsy-turvydom. The Church, for instance, should not rely on the secular power. That has been its grave mistake. The material world must always be subordinate to the spiritual one from which it derives. And so in regard to Glastonbury we have our ideals. We like to think that all through the ages Glastonbury has been the repository of a sacred fire—the "guarded flame" of a spiritual revelation. It is not scientific truth, but Life is more than science. Let us call it poetic truth, which is sometimes a more important matter. In the case of Glastonbury we have hints, gleams, intuitions. Not until the time is ripe is the truth born. It always begins as a vision and ends in a fact or a multitude of facts upon which science can get to work. The story of Glastonbury, in short, is great poetry, and great poetry has upon the souls of men an influence vastly more lasting and potent than all the discoveries of physical science.

A TRIBUTE TO "H. A. D."

Miss Lilian Whiting (now in Florence) wrote recently from Boston, U.S.A.:—

The religious spirit that is the breath of life in *Psychical Research*, sustaining and being sustained by the scientific data, is wonderfully presented in that beautiful little manual compiled by Miss Helen A. Dallas, entitled "Communion and Fellowship." Few books so lend themselves to an indispensable personal companionship. Miss Dallas's aim is to comfort the bereaved and reveal the true nature of the change we call death; and the tenderness of the sympathetic spirit that pervades the little book is as sweet as the fragrance of a rose. There is much to be said of a book that one can always have with one—that can be slipped into a handbag for travelling, and be, literally, a companion. Miss Dallas's suggestion "that death need not hinder mutual aid and service" is one of universal appeal. To the untiring faithfulness with which Helen Dallas has, for more than twenty-five years, served the cause of spiritual enlightenment, is added her resources of notable scholarship, her fine literary quality, and her invariably noble order of thought. Familiar with the Romance languages, Miss Dallas has contributed much of value in her translations of books by foreign authors; and her exquisite range of selection in this little "Communion and Fellowship" volume, renders it an especial aid and uplifting comfort.

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(Continued from page 791.)

April 9th, 1916.

THE GROWTH OF THE HIGHER ASPIRATIONS IN THE SPIRIT LIFE.

"Men's aspirations on earth are often not the highest. They want to make money, or a good reputation; but they do not think what the hereafter may have in store for them, or how very different its standard may be from theirs; and so their characters are attuned to the lower level. Once they pass over, however, they are appalled at the heights they have to climb and the perfection towards which they are required to aim. They have to try and try again, though generations of your earth life may pass in the struggle. Even here we do not soar upward without falls; we sink to rise again, and if we only gain a step each time, we count it as a gain. We know that all depends upon ourselves, and that no one can help us except by advice. If we were constantly helped we should gain no strength of character, and so it is that we have to be taught by experience and disappointment, even as those who are now our guides have learnt in their time also. Dear friend, does Heaven seem to you a less perfect place than you had pictured? Does the life seem crude and difficult? Do you feel that earth, with all its faults, is a better place? Ah! then I have given a wrong impression; I have failed to describe truly. Even in earth life we are not happy unless we are using our powers to the full; much more is that so here, and the miserable lives of the earth-bound spirits, who have no wish to progress, are a constant object-lesson to us to press forward on our divinely-guided way. 'The Kingdom of God is within you,' and it can be the kingdom of God or the reverse, according as we ourselves make it.

"So do not think our descriptions are of a dreary school-house, or a place where slaves work in chains, but rather picture it as a place of development where repulsive qualities are cast away, where the good become better, and the mean and selfish become large-hearted and generous. Before us go the image and example of One who in earth life set for us the standard of selflessness, and we must, in a lesser degree, be a beacon-light to those who come after us, and whose feet it is our duty and privilege to set in the right path. That path is not too narrow to follow; the hill is not too steep to climb. If we set ourselves to do the task that lies before us in good faith and the firm resolve to succeed, we shall succeed. The reason why our descriptions sometimes give you a feeling of dismay is because the earth ideas are still clinging round you, and you do not realise that with the casting off of your earth body you will be able to cast off the prejudices of the earth mind and its outlook on life. The pleasures here are far more vivid, far more delightful than any experienced on earth; but 'spiritual things must be spiritually discerned,' and until men put aside the mentally narrow outlook of earth they will not be able to enjoy the more refined beauties and more delicate pleasures of the spirit world."

April 16th, 1916.

THE WISDOM OF THE FREEWILL GRANTED TO MANKIND.

"While on earth we are often tempted to think that freedom to go wrong is a doubtful blessing; but could one imagine a world where there was no freewill, where everything was settled beforehand? I think the wildest imagination could hardly conceive of it. There would be no incentive of any sort: men would find that whatever they tried to do was thwarted, if it did not coincide with the fixed scheme evolved. It was a great theory of mine in my unregenerate days on earth that there was no reason for doing one thing more than another; that we were all victims of a blind fate, pushing, driving, urging us headlong forward either for good or evil. And with what result? I ceased to be a responsible being and became a fatalist, driven by passion and the belief that what must be must be, and that to try to stem the tide was only to be drowned in it. What a wretched race we should become if all thought in this way! The knowledge that it lies in our power to raise ourselves, even while on earth,

however low we have fallen, is an incentive to try for the better life.

"Can you picture the world after a few generations if there were no freewill? Sickness would be allowed to work havoc: 'Kismet, his time has come,' would be the cry. Did a man shine above his fellows, it would not be attributed to his own efforts but to an unjust favouritism of Providence. Men would certainly 'toil not, neither would they spin,' for they would say: 'If we are to have food we shall have it, and clothing too if it is so fated; why then make our lives a burden by working?' I have sometimes imagined such a state of things and thought out the results, and more and more I am impressed with the Almighty Wisdom in allowing mankind to reap the fruits of its own mistakes and sins, as in the present war."

"But the innocent suffer," you may say. Yes, but to the innocent, compensation is given: the guilty alone will have to work out their own salvation. The fatalist is a man who cannot believe in a just God. He may grant that there is a ruling power of some sort, but he cannot reconcile fatalism with justice. Then too, if there were no effort made on earth, it would take the spirit of man much longer to gain a footing and be at home in our world, where effort is the watchword of our lives, and where there is a continual striving after perfection.

"Though freewill may often bring sorrow and misery to mankind, yet it is a helpful pain, which acts as a warning against low aims, and as an incentive to higher aspirations. Will not men count the cost after this war, and say: 'Why should there be war? Why must countries continue to rival each other in possessions? Why should they not live amicably, exchanging their different commodities?' There is no reason . . . it is only the aggressive, barbaric spirit of man himself that is the barrier, and surely this war will be a lesson and will stir the nations to their depths. Peace is not practicable at the present moment, but when the war is over it will be so, and then will be the opportunity for a change in the outlook of the world."

THE TRAINING OF CHILDREN IN THE SPIRIT WORLD.

"Whether a child has lived on earth a longer or a shorter time, there is much to be taught it on arrival here, and the spirit-mothers are their first teachers. Later on, the child goes to a school which suits its age and development. Children vary very much, and some find it as hard to get into the conditions here as adults do. But their spirit-mothers help them, and they are taught all things they would need to understand as to the earth-life (if they passed over very early), and also everything necessary to help them in their life here. Astronomy is a great study, and there are many of the most famous men of earth who are now engaged in sometimes giving lessons to our little ones. So many of the planets are inhabited that it is quite necessary to understand about their nature and formation, and this is made a special study. We often wonder it is so little taught on earth. Surely if the world we live in is of importance, not less so are the worlds we may live in, for we have told you that some of our spheres are in the different planets."

April 30th, 1916.

THE NEED FOR THE INFLUENCE OF THE SPIRIT WORLD ON THE LIVES OF THE EARTH-DWELLERS.

"Very few know of this influence, except those who have developed their psychic gifts, but yet it goes on incessantly, either for good or evil. It is sad that there should be bad as well as good influences at work, but as a man lives on earth, so he attracts to himself spirits of a similar nature to his own. If he leads a bad life the results are deplorable, but the same thing is constantly seen on earth, normally: bad men congregate together and plan crimes which each one singly would hardly contemplate, and when influenced by unrepentant earth-bound spirits from the next world the result is the same. Clairvoyants can see the deadly influence at work and can warn others, but the truth should be known not only to the few but to

everyone, and should be taught in your schools so that your children may see the dangers of a wrongly-spent life.

"Now to turn to the brighter side. How beautiful are the lives of those on earth who are surrounded only by the best and purest influences, which confirm them in their desire to benefit and help their fellow-creatures! Did you never feel a wave of love rush over you and overwhelm you with the wish to be up and doing for someone—to heal, to comfort, to brighten some life, to bring a ray of sunshine where all was gloom? You may have similar impulses yourself; but often this wave comes surging on you, directly impelled from the spirit side of life by your guardian or guide. There may perhaps be a slight disincarnation for service: the feeling comes to you, 'Surely I have done enough; may I not rest now?' Then your unseen mentor replies: 'No, the earth-world is a world of action; a school for moulding character; toil on while you can, for the work must be accomplished; and you will find it easier to do it now than to commence the schooling when freed from the earth-body.'

"So listen to your impressions; take them as guides, and you will never go far astray on the narrow path of self-renunciation and service. I have learnt much since I passed over, and I can thank God that I was taken away from earth when I was; for had I remained my life would have been but a sinking lower and lower into a more profound selfishness, and a disregard of every law of God and man.

"Now this war will have a far-reaching effect one way or the other: either the earth-world will emerge a chastened and better people, with higher ideals, truer brotherhood, and greater nobility of aims, or it will become a militant people, looking only to arms, and to the development of the manhood of the nations as a fighting power. Which is it to be? Is all the misery, are the lessons to go for nothing? Men have drawn nearer to God than ever before. Is all to be lost? God forbid! We on our side are working for the spread of true righteousness. Do your part on earth to make war impossible; to raise up the spirit of brotherhood, love, and pity, and we shall join hands even through the veil, and mutually help each other to bring about, not the millennium as yet, but a gradual striving towards higher things and a more spiritual life.

"May God in His mercy help us to make this possible, and instil His love into the hearts of the people on earth, so that war may be regarded as criminal, and love be the only motive power in the adjustment of differences. Ambition and greed of gain must perish that the flower of true philanthropy may spring from the dying foliage and mould of the old evils which too long have governed the world and made of its populations the whirling leaves blown hither and thither by the nations' rulers and the ambitions of the oppressors of other nations. May it be granted that a new era of peace be not far distant."

(To be continued.)

A PSYCHICAL RESEARCH SOCIETY FOR BIRMINGHAM AND THE MIDLANDS.

The latest addition to psychical institutions is the Birmingham and Midland Society for Psychical Research. The President is Mr. J. Howard Kirk, the Hon. Treasurer Mr. Frederick Warwick, and the Hon. Secretary Mr. Fred Barlow. The Council consists of the Rev. S. M. Berry, Messrs. George T. Gilby, J. Coole Kneale, M.B., Ch.B., J. Ellery Pollard, L.R.C.P., H. N. Shirley, and J. Warwick. The Society is making good progress, amongst the speakers in the coming year being the Rev. C. Drayton Thomas and Mr. Stanley De Brath. The Society is entirely un-denominational, and believers and sceptics are equally eligible for membership. Full particulars as to membership may be obtained from the Hon. Secretary, Mr. Fred Barlow, "Bryntirion," Springfield Road, Moseley, Birmingham.

UNCONSCIOUS MUSCULAR ACTION.

Mr. D. M. Jones (Croydon) writes to thank the correspondents who have replied to his query on this subject in *Light* of the 19th ult. Of K. R.'s letter last week (p. 799) he remarks that the writer has either missed his point or is not quite clear as to the distinction between working muscles unconsciously and being unconscious of their working. "In the one instance the motor, in the other the sensory nerves are in question. My contention was that whether we work our external muscles consciously or work them unconsciously—that is, whether the movements are voluntary or reflex—we are inevitably aware of the contractions occurring, provided of course that they are sufficiently strong to produce an effect—such as raps by a table—and that our minds, not being otherwise occupied, are open to receive the impressions sent."

Mr. HARTLEY W. FORD, of the Richmond Spiritualist Church, informs us that Mr. and Mrs. Millard, two pioneers in the movement, are lying seriously ill at Ashford. He asks in their behalf the prayers of Spiritualists.

THE AURA: SCIENTIFIC INVESTIGATIONS.

Mr. J. Barker Smith, L.R.C.P., writes:—

Certainly I think with your correspondent, E. A. L., that the glistening, or rather scintillating, particles are the expression of "the glowing life energy." However, let me state once more the exact conditions of the phenomenon. I wanted to compare the Kilner Aura with the "Vital Force" of Professor Joire. Both authors thought their forces associated with materialisations; but I was seeking a means of ascertaining the effects of thyroid and other glands. I could not obtain Dicyanin, and was glad to get the glasses obtainable at the office of *LIGHT*. For curiosity I also used Fehling's strongly alkaline solution for sugar testing to prepare my eyes. My faculty of seeing the aura appeared increasing, when at last I found that faces and contours gave a purplish-blue haze which was not the aura. In viewing the band of aura or haze between my thumbs, my back to the window at sunset and a far off dark background in the room, I saw to my utter astonishment the radiant matter between my thumbs contained a number of scintillating particles which puzzled me and which I at first thought were *in situ*, where seen. Of course the ability to produce a spectrum in a minute's exposure is a potential gain, whether to cure incipient cataract or bad temper we must leave to experimenters—a spectrum which becomes fainter after two months, but which excludes one from viewing the true aura. Radium is put in the group of alkaline metals, and I have viewed my Fehling's solution in the dark with Mr. Glew's "Scintilloscope," and I am still inclined to think there is a slight luminosity. This, too, I must leave to experimenters. It is the ultra-microscopists who have afforded me a clue to the phenomenon. They have found in every animal and vegetable cell colloids, granules, an interliquid, granules, and scintillating particles. I take the nebulous particles seen by me to represent colloids, the spaces between, interliquid, the granules and granules to be albuminoids and lipoids, and I ask whether the scintillating particles, so regular in size, are the last stage in the albumen hydrolysis, before the building up of the flesh tissue.

I have used "The Vitic Rod," invented by Mr. A. E. Baines, the electrician and author of "Studies in Electrophysiology," and I find the energy of the scintillating particles increased or diminished when held in right hand or left hand; so the terminals of a magneto-machine, so also by different diet and liquids. Other observers must take up the subject, one possibly of the greatest importance. The separate elements of the phenomenon must be examined carefully under all circumstances of health and vitality. To-day the colloidal condition is the life condition. "Accumulation of the colloid is disease and death." Vide "Rôle des Colloïdes," Auguste Lumière, 1921.

A CLERICAL CRITIC.

We have received a cutting from the "Northampton Echo," of the 5th inst., containing a report of an address by the Rev. J. J. Reeves on "Why I am not a Spiritualist." We take from it the following excerpts:—

One of the reasons why Spiritualism had proved so attractive to many who were associated with our churches was, he said, because of the materialism of modern Christianity. The Churches had delighted to assert that Christianity was a religion for this life. That of course was true, but when they belittled the other life, as had frequently been done, when they spoke of other worlds with a sneer and allowed heaven to fade into the background of Christianity, they were forgetting the essential part of their Gospel. It was no cause for surprise that men with eternity in their hearts should seek for light on the great question elsewhere.

Quite so; but this is rather a reversal of the old criticism of the Rationalists who represented the Church as drugging the people with promises of a beautiful hereafter to console them for their distresses in this world, it being (said the Rationalists) to the interest of the Church to protect the rich and keep the poor quiet with promises. Mr. Reeves' view is the truer one.

He proceeded to tell his congregation that "the results of dabbling into Spiritualism by the rank and file had not been good." We agree that "dabbling" in things is not desirable. Dabblers in theology, for example, are notoriously the worse for their "little learning," and where great forces are concerned, it is dangerous to play with them. But that does not reflect on the intrinsic character of the great force, whether it be Love or Fire.

The correspondent who sends the cutting thinks it affords scope for reply. But we find very little in the address, as reported, to quarrel with, except that Mr. Reeves has an incomplete knowledge of his subject or he would not advance as arguments against it, things that its own advocates themselves maintain. In his remarks on Spiritualism and the Bible, for instance, he says very much the same as many Spiritualists in the Church themselves say, only they offer the arguments as confirmatory of their convictions and not as opposed to them.

THE WONDERS OF ECTOPLASM.

ADDRESS BY MISS F. R. SCATCHERD

Before the Members of the London Spiritualist Alliance.



MISS F. R. SCATCHERD.
Journalist, Lecturer and
World-famous Psychical
Researcher.

On Thursday evening, 8th inst., at 6, Queen Square, Miss F. R. SCATCHERD delivered an intensely interesting address, with lantern illustrations, dealing with her experiences and experiments with the mysterious substance known to psychic science as endoplasm and ectoplasm, although, as Miss Scatcherd pointed out, both these terms have been already appropriated by other branches of science, and therefore the terms *endoplasma* and *ectoplasma* would be better adapted to preserve a distinction.

Mr. H. W. ENGHOLM, who presided, said that it might be stated with complete truth that everything in this world came out of the Unseen—it was an embodiment or materialisation of some idea or principle in the Unseen Order. To-day the scientific world was faced with yet another instance of the fact in the case of the strange substance upon which Miss Scatcherd would address them. It was a plastic substance which seemed capable of taking an infinite number of shapes—it might be a flower or a living human form, or a mass of drapery. It might be formed into rods or levers to produce movements of objects, or the levitation of human beings, as in the many cases of the kind related in the literature of miracles or the records of psychic experiments. The stories told of the substance suggested tales out of the "Arabian Nights," but now that its existence was being put on a scientific basis it threw an astonishing light on some of the legends of the past, which became more credible in view of this latest discovery. It was like all things else—something out of the unseen—but its nature, as an apparent link between the physical and the superphysical worlds, suggested an immense range of discovery yet to be made concerning our future life beyond the bounds of matter. Scientists all over the world were taking up the investigation of ectoplasm, and a tremendous advance had been made, corroborating the reports of the Spiritualists during the last fifty years. Nevertheless we were still at the very fringe of the matter. We knew a few things about it, and it seemed to be the opinion of those who had studied the question that ectoplasm represented a great creative power. Miss Scatcherd would tell them of the things which she had actually seen for herself. That was always her principle—to speak of nothing but those things of which she had first-hand experience. (Applause.)

Miss SCATCHERD, after pointing out that the word "ectoplasm" was made up of two Greek words "ektos" outside, and "plasma," a thing formed, and discussing the advisability of continuing to apply the term to materialisations, said that all experiences in materialisation phenomena tended to prove the existence of one primordial substance, of which living forms were but representations. Little or nothing could be known about that substance

at present. As Flammarion reminded us in "Les Forces Inconnues," "we must not hide from ourselves the fact that these phenomena cause us to penetrate another world, a world unknown, and as yet entirely unexplored." When "ectoplasm" had been studied with the same dispassion, the same ardour, and the same faithful adherence to the conditions necessary to ensure results, as had been accorded, say, to the study of electricity, then perhaps, some progress would be made in the exploration of that unknown world.

Dr. Franz Hartman attributed all psychical phenomena to a nervous force which produced mechanical and physical effects outside the human body. That explanation could not be accepted by those who had had even limited experience in physical phenomena and was rejected by Flammarion, Dr. Geley, and also by Mme. Bisson. Dr. Geley's theory of the Subconscious, expounded in his "L'Etre Subconscient," was likewise inadequate to explain the facts, as observed with Eva C. and other mediums, and he had himself modified the view therein expressed so as to cover the whole field of phenomena. In his latest work (translated by Mr. S. De Brath), "From the Unconscious to the Conscious," Dr. Geley said:—

"During the whole time that the materialisation lasts it is in obvious physiological and psychological relation with the medium. . . . Every impression received by the ectoplasm reacts on the medium and vice versa: the extreme reflex sensitiveness of the forms is closely connected with that of the medium. Everything goes to prove that the ectoplasm is, in a word, the medium herself, partially exteriorised. I am speaking of course only from the physiological point of view, and not at present from the purely psychological side of the matter." (Page 63.)

He went on to complete his views of the problem thus: (a) The essential unity of organic substance; (b) The evidence of a superior dynamism implied by the necessity of admitting a superior, organising, centralising and directing dynamism; (c) The conditioning of the dynamism by the idea.

This third term, said Dr. Geley, was the most important of any: "The directing dynamism itself obeys a directing idea." When to these three terms Dr. Geley added what was really implicit in them—the attributes of "ideoplasticity," the directing dynamism itself obeying a directing idea, and "teleplasticity," the same phenomenon taking place at a distance from the dematerialised organism, the ground of ascertained facts with regard to materialisation was fairly covered.

Miss Scatcherd said she had referred to Mme. Bisson, Dr. Schrenck-Notzing, and Dr. Geley rather than to other experimenters in ectoplasmic phenomena because she had recorded similar experiences, without photographing them, several years before Eva C. met Mme. Bisson or Dr. Geley, and some of her experiences took place with their medium, Eva C. Their careful experiments confirmed and explained her own more sporadic ones in every essential detail. Until their studies were published the statements she made were treated with amused contempt or crude denunciation, and she failed to secure for Britain the honour that had fallen to the Continental investigators, as she could not induce the English investigators to avail themselves of the mediumship of Eva C., whom she met shortly after the well-known séance at the Villa Carmen. Madame Bisson, Von



AN ECTOPLASMIC HAND.

The shadowy hand projecting from the bosom of the lady on the right was formed unconsciously in plasma through her desire to raise her hand to prevent the medium on her right toppling forward, as he was in danger of doing whilst in deep trance.

Schrenck-Notzing and Geley were names that posterity would for ever associate with the discovery, or rather the elucidation of ectoplasmic phenomena.

But it must be borne in mind that the study of living forces, or of living modes of matter would always differ in one respect from the study of non-living forces such as electricity. No two investigators, other things being equal, would obtain exactly the same results, and this for the following reason: the entities who manifested at séances exhibited characteristics more or less pronounced not only of the medium, but also of the sitter. This applied to physical phenomena, seemingly independent of the medium, such as the direct voice, and partial or fully formed materialisation.

Describing his séances with Mr. Franek Kluski, Dr. Geley wrote: "It is certain that the general aspect of séances, and their chief phenomenal modalities are somewhat conditioned by the dominant mentality of the one who organises the sittings. Crawford, a mechanical engineer, got mechanical phenomena. Dr. Schrenck-Notzing, a specialist in the basic study of the 'substance,' obtained that substance in abundance, also ectoplasms, shapeless and half-formed. And ourselves always in search of the most complex phenomena, we have obtained photographs of beautiful faces and hands, anatomically perfect."

Miss Scatterd proceeded to relate instances from her own experience. She was sitting one afternoon by the fire with an elderly music-mistress who was very fond of her when she saw a white mist stealing up between them, heavy and thick against her friend's black clothing. At first she thought the lady had set herself on fire, but her dress was not alight, nor was there any smell of burning. Yet the "smoke" continued to curl upwards until the lady disturbed "conditions" by rising from her seat. That was the first time that Miss Scatterd saw ectoplasm in the form of vapour. She explained that the sympathy existing between herself and her friend probably accounted for the phenomenon, for emotion generated or liberated ectoplasm. They were told they must study such phenomena dispassionately, but how if the lack of emotion prevented them from obtaining results?

Another occasion on which she saw ectoplasm was when she was hunting for rooms with a friend in the neighbourhood of Russell Square.

"My friend, much older than myself, was tired. She wore a long black velvet cloak and was sitting on a high chair so that the cloak fell in straight folds to the ground. It was about 2 p.m. and the light from the large windows fell full on her face. I noticed she looked sad. Then I observed a patch of cloudy white substance growing larger and denser on her left side just above the waist. I watched this uncanny growth while I discussed terms with the landlady, a little woman with refined features. Suddenly a look of horror came into her eyes. She was staring, transfixed at the globular mass of white substance on my friend's black mantle. For out of it looked a living face, a low, cunning face that needed but a short clay pipe in its coarse-lipped mouth to typify the hanger-on at racecourses. I mentally ordered him away. He grinned defiance."

Fearing to startle her friend, Miss Scatterd took the landlady, who was convulsed with tears, to the far end of the room, and asked what was the matter. The woman exclaimed, "O Miss, he's come back!" (explaining that "he" was her first husband). "You must have seen his evil face grinning at me from your friend's cloak." It was needless to say that they did not take the rooms.

The third occasion on which Miss Scatterd saw ectoplasm as it was now known was when she received a hasty summons to Paris. A group had been experimenting with Mlle. Marthe (Eva C.). The phenomena had ceased. The entranced medium re-iterated one sentence—"Il nous faut la dame qui rit." Asked to explain she said: "You call her Felizia; we call her the lady who laughs." So Miss Scatterd was telegraphed for.

"One afternoon we had sat three hours without results. The sitters had left and the hostess, her daughter, Mlle. Marthe and myself had supper together. When we had finished Marthe said she wanted to give me a sitting. I begged her not to do so as I feared the long afternoon had tired her. She insisted, and our hostess said I must not oppose her. She was soon in a state of deep cataleptic trance, her head thrown back so that she could have seen nothing in front had she been normal. The curtains of the cabinet—merely a corner of the room—were not drawn, and the light was only slightly lowered. We sat talking when suddenly I saw a large mass of substance about 18 inches away from the medium's chair, on the floor to her left. It was dazzlingly white and luminous.

"I thought, 'How did she manage that? Is it attached to her in any way?'"

"Il n'y a pas de liens," said the control, answering my unspoken query. "You may pass between us," which I did.

"I thought my sight deceived me as to the whiteness, but a new lace handkerchief looked grey when held beside the ectoplasm. I placed myself in such a position as to be able to touch the substance, unperceived by the others or the medium. My hand was within a few inches of the mass when the medium's body contorted with agonised spasms

ECTOPLASM AT WORK.



[By permission of Madame Bisson.]

THE FAMOUS MEDIUM, EVA C.

This photograph and the one below were taken by Dr. Geley at a séance in Paris, when the strictest possible test conditions were observed. The medium is seen in deep trance, her hands being held by the experimenters. The flashlight photograph disclosed a mass of Ectoplasm exuding from her fingers.



[By permission of Madame Bisson.]

HOW ECTOPLASM BUILDS UP.

The small face and mass of Ectoplasm attached to it, and from which it was formed, disclosed by a flashlight photograph taken under the strictest test conditions by Dr. Geley, the medium, Eva C., being in deep trance at the time, and held by two of the experimenters present.

and the control cried: 'Ne me touchez pas. Ne me touchez pas. C'est ma vie à moi.'

"Conscience-stricken, I apologised. Later on I was permitted to touch the substance, and found it slightly lower in temperature than the surrounding air, and with about as much resistance as the beaten white of an egg.

"How I should like to weigh it," I said to the hostess, 'but that is impossible, as we cannot touch it without harming the medium.'

"The hostess gave me an amused look and asked her daughter to fetch the scales from the kitchen.

"Meanwhile the uncanny substance was literally squirming and changing form in a reptilian sort of fashion. I felt it actually understood what was going on. But I had the shock of my life when it wriggled itself off the ground, and like a huge slug-like mass stood on end and mounted into the tray of the scales, which stood on a pedestal about 10 inches from the ground. There it remained till we had recorded its weight, which was very slight in comparison to its volume. It then wriggled itself backwards from the scales on to the ground where it returned to its former shapelessness, and while I was watching it, it was gone. It did not melt, it disappeared."

Miss Scatterd added that on one occasion after a séance she left the gentlemen to search the cabinet and herself put the medium to bed, carefully examining every garment.

In conclusion, the lecturer said: "Ectoplasm gives the clue to the legends, myths and miracles of all ages, such as writing hands and talking heads. The myths of Proteus fall short of what I have myself witnessed on various

occasions, such as the extrusion of my own double where my own eyes looked into my own face, and the two sitters beside me cried out, 'Look, there is Miss Scatterd in the middle of the table.' And while we three were watching, the form became a man.

"If I am privileged to speak to you later on I may be able to tell you to some extent not only how ectoplasm works, but what it is, from the matter side of things. Now I can only say that it works with the rapidity of thought, with the intensity of lightning, with more than the subtlety of electricity, building up, breaking down, transforming and transmuting beyond the wildest dreams of the weirdest imagination. Its activities can be best described in these lines by Emerson, headed, 'Brahma':—

"If the red slayer think he slays,
And if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.

"Far or forgot to me are near,
Shadow and sunlight are the same,
The vanished gods to me appear;
And one to me are shame and fame."

(Applause.)

Miss Scatterd then showed a number of interesting slides.

On the motion of the Chairman, seconded by Colonel Baddeley, a very hearty vote of thanks was accorded to Miss Scatterd.

DAVID DUGUID.

A NOTE ON A FAMOUS MEDIUM.

We cull from an article on David Duguid, by Mr. James Robertson, his friend and one-time employer, which appeared in *LIGHT* of October 27th, 1894, the following brief particulars of the famous medium now so well-known in connection with the mediumship of Mrs. Roberts Johnson:—

David Duguid was born in Dunfermline, County of Fife, on February 10th, 1832, the year of the first Reform Bill, so that he is now (1894) in his sixty-third year. He was reared in the doctrines of what broad-minded people would call a narrow sect. His parents were Calvinists, who took pains to instruct him strictly in all the subtleties of the Shorter Catechism, which the majority of children in Scotland have to learn by rote. He had come almost to manhood before any doubts crossed his mind as to the orthodox faith; but a discussion which he attended on Original Sin and a Universal Flood, made him drift slowly from the old moorings, until he came to the conclusion that some of the things which he had accepted as inspired truth were the mistakes of men. He was led to read books on geology, and to study the subject practically, and so Moses had to give way to Lyell. This bent of mind he now believes was largely induced by spirit people to lead him on the way to the higher knowledge. Nothing of a very special occult character occurred to him in youth. His mother and other members of the family were "ghost seers," and were remarkable dreamers, and he himself at intervals had what he calls "strange visions," and saw "people" in his waking state, which he then set down to imagination. There is a considerable amount of striking narrative as to the return of the dead to be heard all over Scotland, but the people who meet these things are often the very class who would stand aloof from Spiritualism as being in some way diabolical temptations of Satan, from which the devout-minded should seek deliverance through prayer.

David Duguid, having learned the trade of a cabinet-maker, came to Glasgow. He married there, and when about twenty-eight years of age was first brought into contact with Spiritualism. In the warehouse where he was employed a gentleman named Whittaker, a draughtsman who had recently come from London, began to speak on the subject, and invited David and two or three others to meet with him and form a circle, and thus see for themselves the reality of the things he had been speaking of. There was much laughter amongst them, as the whole thing seemed so ridiculous, but they went to his house, nevertheless, more for diversion than for the sober investigation of a new subject.

When they entered the room all looked strange to them. The floor was covered with oil-cloth, a large oak table stood in the centre of the room, surrounded by chairs, and a small table stood in the corner. The side of the wall was fitted up with glass cases; in these were placed small boxes, in each of which was a pocket-handkerchief tied up in a knot, which Mr. Whittaker said was the work of spirits. Around the wall were texts of Scripture in large letters, their burden bearing upon the return of spirits. The company numbered seven—three ladies and four gentlemen—the only person present who believed in the existence of spirits being Mr. Whittaker himself.

Surprise came to all when the table moved and a bell

was lifted without any hand being seen. Knocks were heard, and imitations of sawing and boring were given, and through raps they were told what money each had in his or her pocket. Not very elevating all this, perhaps, but undoubtedly real and extremely surprising. The large table could not be held by the sitters when influenced by the unseen force, but this did not satisfy them as to the existence of spirits. There might be all kinds of forces at work of which as yet they knew little; animal magnetism might account for much of it. At the second sitting there was more belief; they were satisfied as to the honesty of Mr. Whittaker, and higher phenomena occurred. Answers to mental questions were given, and direct writing took place. But the sitters were still far away from the full recognition of anything trustworthy. Soon it got noised abroad as to what was going on and crowds became anxious to participate in the gatherings. Considerable numbers came, and received descriptions of departed friends through knockings and table movements.

One incident had a striking effect on Mr. Duguid. A gentleman came one night who declared his determination to find out the truth of the thing. He said he would hold the table himself against the devil and all his angels. The other sitters retired at once from their places, but the Intelligence insisted that David should keep his seat as he was a strong medium. He sat at the head of the table, the gentleman at the foot, reiterating his statements that he would push against the devil and all his angels. David used no exertion, but the gentleman put all the weight of his body against it. For some time the table made no motion. In the end the table made a sudden movement and pushed him right against the wall. The gentleman is said to have rushed from the room, and never asked to investigate further.

These were the preliminary experiences of David Duguid, whose career as a medium is one of the most remarkable on record.

A CORRESPONDENT, "E. C.," has made an unsettling discovery. He says quite truly that, grammatically construed, the line in the metrical version of the Lord's prayer, sung at many Spiritualist meetings, "When in temptation leave us not," would, if written in full, read, "[Do Thou], when [Thou art] in temptation leave us not," which is clearly not what the singers mean. He suggests, "When we are tempted, leave us not," as at once giving the right meaning and retaining the metre. Conductors of meetings may perhaps take the hint!

YOGA PHILOSOPHY AND PRACTICE.—As explained in the preface, "The Inner Teaching and Yoga," by Charles Wace (Riders, 4/6 net), sets out to unify the view-point of the extreme East with that of the extreme West and "to make the deeper philosophy of the East available in practical right-thinking in daily life and action in the Western world." The author tells his readers at the outset that thoroughly to understand and progress along the lines given in the book, they must realise that the whole process of creation and of spiritual consciousness is an unfolding of Infinite Mind. By realising the perfection within every living thing by virtue of its unity with that Mind they will bring out that inherent perfection into actual existence here and now. That is certainly a consummation devoutly to be wished and sought for. The chief method for attaining this realisation would appear to be the right learning and complete application of Yoga breathing, making it, not so much a physical as a mental act. That, we are assured, will be our salvation.

THE SO-CALLED DOWSING ROD AND SOME OF ITS IMPLICATIONS.

By SIR WILLIAM BARRETT, F.R.S.

IN LIGHT of the 26th ult. Dr. Cushman of Washington, U.S.A., has an article on the so-called Divining Rod in which he propounds two hypotheses to explain the phenomena he and others have observed. As Mrs. Leaning has pointed out in the following issue of *LIGHT*, Dr. Cushman appears to be unaware of the bibliography on the subject, especially of the lengthy researches, extending over more than ten years, which I conducted on this difficult and perplexing subject. My investigations and the conclusions reached are published in the *Proceedings of the Society for Psychical Research*, Vols. 13 and 15 (1897 and 1900). Those who have not access to these volumes and are interested in the subject I would refer to my book on "Psychical Research," Home University Library, or to the first number (July, 1920) of the "Psychic Research Quarterly" (now "Psyche"), which contains an article by me on the Dowsing rod, giving a summary of my investigations. In chapter 12 of "Psychical Research" will be found an outline of the whole subject, and on page 184 I state the general conclusion arrived at in the following words:—

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(DEDICATED TO F. R. S.)

Between this world and the next the chasm,
They tell us, is bridged by ectoplasm.
It is subtle, etherial, thin, elastic—
All things indeed that are "ectoplasmic."
Savants are making it scientific,
And the wrath of the sceptics is now terrific;
While many a person of tastes fastidious
Says that, if true, the thing is hideous.
Ah, well! all things which the soul engages
Are lovely or foul in different stages.
From the mire and the midden Nature still is
Moulding for man her sacred lilies;
And so from the ectoplasmic bases
May come abundance of sweets and graces.
In the mud and slime, said Blake so finely,
There's always something that sings divinely.
So when they have passed through their first sharp
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and the control cried: 'Ne me touchez pas. Ne me touchez pas. C'est ma vie à moi.'

"Conscience-stricken, I apologised. Later on I was permitted to touch the substance, and found it slightly lower in temperature than the surrounding air, and with about as much resistance as the beaten white of an egg.

"How I should like to weigh it," I said to the hostess, 'but that is impossible, as we cannot touch it without harming the medium.'

"The hostess gave me an amused look and asked her daughter to fetch the scales from the kitchen.

"Meanwhile the uncanny substance was literally squirming and changing form in a reptilian sort of fashion. I felt it actually understood what was going on. But I had the shock of my life when it wriggled itself off the ground, and like a huge slug-like mass stood on end and mounted into the tray of the scales, which stood on a pedestal about 10 inches from the ground. There it remained till we had recorded its weight, which was very slight in comparison to its volume. It then wriggled itself backwards from the scales on to the ground where it returned to its former shapelessness, and while I was watching it, it was gone. It did not melt, it disappeared."

Miss Scatterd added that on one occasion after a séance she left the gentlemen to search the cabinet and herself put the medium to bed, carefully examining every garment.

In conclusion, the lecturer said: "Ectoplasm gives the clue to the legends, myths and miracles of all ages, such as writing hands and talking heads. The myths of Proteus fall short of what I have myself witnessed on various

occasions, such as the extrusion of my own double where my own eyes looked into my own face, and the two sitters beside me cried out, 'Look, there is Miss Scatterd in the middle of the table.' And while we three were watching, the form became a man.

"If I am privileged to speak to you later on I may be able to tell you to some extent not only how ectoplasm works, but what it is, from the matter side of things. Now I can only say that it works with the rapidity of thought, with the intensity of lightning, with more than the subtlety of electricity, building up, breaking down, transforming and transmuting beyond the wildest dreams of the wildest imagination. Its activities can be best described in these lines by Emerson, headed, "Brahma":—

"If the red slayer think he slays,
And if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.

"Far or forgot to me are near,
Shadow and sunlight are the same,
The vanished gods to me appear;
And one to me are shame and fame."

(Applause.)

Miss Scatterd then showed a number of interesting slides.

On the motion of the Chairman, seconded by Colonel Baddeley, a very hearty vote of thanks was accorded to Miss Scatterd.

DAVID DUGUID.

A NOTE ON A FAMOUS MEDIUM.

We cull from an article on David Duguid, by Mr. James Robertson, his friend and one-time employer, which appeared in *LIGHT* of October 27th, 1894, the following brief particulars of the famous medium now so well-known in connection with the mediumship of Mrs. Roberts Johnson:—

David Duguid was born in Dunfermline, County of Fife, on February 10th, 1832, the year of the first Reform Bill, so that he is now (1894) in his sixty-third year. He was reared in the doctrines of what broad-minded people would call a narrow sect. His parents were Calvinists, who took pains to instruct him strictly in all the subtleties of the Shorter Catechism, which the majority of children in Scotland have to learn by rote. He had come almost to manhood before any doubts crossed his mind as to the orthodox faith; but a discussion which he attended on Original Sin and a Universal Flood, made him drift slowly from the old moorings, until he came to the conclusion that some of the things which he had accepted as inspired truth were the mistakes of men. He was led to read books on geology, and to study the subject practically, and so Moses had to give way to Lyell. This bent of mind he now believes was largely induced by spirit people to lead him on the way to the higher knowledge. Nothing of a very special occult character occurred to him in youth. His mother and other members of the family were "ghost seers," and were remarkable dreamers, and he himself at intervals had what he calls "strange visions," and saw "people" in his waking state, which he then set down to imagination. There is a considerable amount of striking narrative as to the return of the dead to be heard all over Scotland, but the people who meet these things are often the very class who would stand aloof from Spiritualism as being in some way diabolical temptations of Satan, from which the devout-minded should seek deliverance through prayer.

David Duguid, having learned the trade of a cabinet-maker, came to Glasgow. He married there, and when about twenty-eight years of age was first brought into contact with Spiritualism. In the warehouse where he was employed a gentleman named Whittaker, a draughtsman, who had recently come from London, began to speak on the subject, and invited David and two or three others to meet with him and form a circle, and thus see for themselves the reality of the things he had been speaking of. There was much laughter amongst them, as the whole thing seemed so ridiculous, but they went to his house, nevertheless, more for diversion than for the sober investigation of a new subject.

When they entered the room all looked strange to them. The floor was covered with oil-cloth, a large oak table stood in the centre of the room, surrounded by chairs, and a small table stood in the corner. The side of the wall was fitted up with glass cases; in these were placed small boxes, in each of which was a pocket-handkerchief tied up in a knot, which Mr. Whittaker said was the work of spirits. Around the wall were texts of Scripture in large letters, their burden bearing upon the return of spirits. The company numbered seven—three ladies and four gentlemen—the only person present who believed in the existence of spirits being Mr. Whittaker himself.

Surprise came to all when the table moved and a bell

was lifted without any hand being seen. Knocks were heard, and imitations of sawing and boring were given, and through raps they were told what money each had in his or her pocket. Not very elevating all this, perhaps, but undoubtedly real and extremely surprising. The large table could not be held by the sitters when influenced by the unseen force, but this did not satisfy them as to the existence of spirits. There might be all kinds of forces at work of which as yet they knew little; animal magnetism might account for much of it. At the second sitting there was more belief; they were satisfied as to the honesty of Mr. Whittaker, and higher phenomena occurred. Answers to mental questions were given, and direct writing took place. But the sitters were still far away from the full recognition of anything trustworthy. Soon it got noised abroad as to what was going on and crowds became anxious to participate in the gatherings. Considerable numbers came, and received descriptions of departed friends through knockings and table movements.

One incident had a striking effect on Mr. Duguid. A gentleman came one night who declared his determination to find out the truth of the thing. He said he would hold the table himself against the devil and all his angels. The other sitters retired at once from their places, but the Intelligence insisted that David should keep his seat as he was a strong medium. He sat at the head of the table, the gentleman at the foot, reiterating his statements that he would push against the devil and all his angels. David used no exertion, but the gentleman put all the weight of his body against it. For some time the table made no motion. In the end the table made a sudden movement and pushed him right against the wall. The gentleman is said to have rushed from the room, and never asked to investigate further.

These were the preliminary experiences of David Duguid, whose career as a medium is one of the most remarkable on record.

A CORRESPONDENT, "E. C.," has made an unsettling discovery. He says quite truly that, grammatically construed, the line in the metrical version of the Lord's prayer, sung at many Spiritualist meetings, "When in temptation leave us not," would, if written in full, read, "[Do Thou], when [Thou art] in temptation leave us not," which is clearly not what the singers mean. He suggests, "When we are tempted, leave us not," as at once giving the right meaning and retaining the metre. Conductors of meetings may perhaps take the hint!

YOGA PHILOSOPHY AND PRACTICE.—As explained in the preface, "The Inner Teaching and Yoga," by Charles Wace (Riders, 4/6 net), sets out to unify the view-point of the extreme East with that of the extreme West and "to make the deeper philosophy of the East available in practical right-thinking in daily life and action in the Western world." The author tells his readers at the outset that thoroughly to understand and progress along the lines given in the book, they must realise that the whole process of creation and of spiritual consciousness is an unfolding of Infinite Mind. By realising the perfection within every living thing by virtue of its unity with that Mind they will bring out that inherent perfection into actual existence here and now. That is certainly a consummation devoutly to be wished and sought for. The chief method for attaining this realisation would appear to be the right learning and complete application of Yoga breathing, making it, not so much a physical as a mental act. That, we are assured, will be our salvation.

THE SO-CALLED DOWSING ROD AND SOME OF ITS IMPLICATIONS.

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W.C.1. Tel: Museum 5106.

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PROOF.

ITS LATITUDE AND LIMITS.

We wrote some time ago of the "red-faced man" (in "Sketches by Boz") who, as a "parlour orator," frequently scored points by calling on an opponent in a debate to "prove it." There are so many things which we accept as true in everyday life which we could not prove at a moment's notice, if indeed we could prove them at all. We have never heard anyone, for instance, dispute the existence of a lunar rainbow, but a sceptic might very well reject it if he could only be satisfied by objective evidence and refused to accept testimony in the form of accounts from eye-witnesses at the tropics who might have the good fortune to see what is even there, we believe, a rare phenomenon. But, as a general proposition, we hold that no one is called upon to prove anything which he does not require that someone else shall accept.

The difficulty in this subject of Spiritualism is that we are dealing all the time with different grades or orders of truth—truth of fact, scientific truth, moral truth, and a higher order which we may call spiritual truth. Truth of fact can usually be demonstrated by experiment. So also scientific truth, although an unscientific sceptic might ask in vain for a sight of the ether! The higher truths are matters of perception. It would be futile to try and demonstrate them to anyone who had no intuitive consciousness of their reality. The reasoning mind therefore accepts the position calmly and receives with composure demands for proof on matters which can only be proved by the inquirer for himself and not by anyone else on his behalf.

GHOSTS AND RACE EXPERIENCE.

The fact is that new ideas progress not so much through repeated demonstrations of their truth, as by the creation of an atmosphere in which they may flourish as part of the general mental stock of the community—the "folk consciousness," as it is called. They then become part of the accepted order of things arising out of the race-experience, from which it is impossible to wipe out anything. Thus the people of the Middle Ages required no proof of the existence of ghosts or spirits. Their descendants in the nineteenth century dismissed ghosts as "stuff and nonsense." But the "stuff and nonsense" came back again inevitably and all the massed battalions of Science and Theology could not banish it. It was a matter of race-experience rising again, not as an "obstinate superstition," but as something essentially true to be revised in the light of that more recent knowledge and later thinking which in the large sense we call Science. Science can never get rid of an Idea; it can only cleanse away the superstitions which encrust it like barnacles. The ghost is a fact, although many things once accepted as true about the ghost are plainly fictions. We do not think it necessary to "prove" this proposition. Those who are abreast of the times in the later developments of Science and who can follow intelligently the course of

human history will need no proof but see it as something self-evident. Those who are not may be left to the tuition of those two "demonstrators" who in the end prove all things that are provable—Time and Experience.

HUMAN SURVIVAL AND IMMORTALITY.

We are sometimes asked if Spiritualism "proves" Immortality. No, not in the ordinarily accepted sense of the word "proof." It only proves human survival, and it can only prove *that* by demonstrating the return of the human being after death into a temporary relation with our conditions of time and space. Outside of these he is past our ken and beyond the compass of our thought.

We are speaking now in the logical or scientific sense, but not forgetting that as the incarnate man is himself a spirit he may and does have powers and faculties unknown to earthly science which can bring him spiritually into touch with his fellows who have outsoared the shadow of mortality. That again is a proposition we could not prove. It would be quite unnecessary in the case of those in whom these faculties have become awake and active, and quite impossible as regards those without such experience.

A HOMELY ILLUSTRATION.

There is nothing necessarily transcendental about this reasoning. We could illustrate the matter by a quite homely instance. Suppose the case of a race of people to whom the sensation of bodily pain was unknown until one day a process of nervous evolution resulted in a few of them having head-aches. How could they prove this to the satisfaction of the local Society of Rationalists or the sceptical philosophers of the tribe? The sufferers would know it quite well—too well in fact—and would doubtless have a malicious satisfaction in being able to transfer their pains from themselves to the unbelievers and so supply the proof!

There are some persons who can never be convinced of the existence of the soul by any amount of testimony. They will receive the proof eventually in every case. It will probably come at first in the shape of a pain. That will be the "proof," for in this matter all proof must be in the nature of personal experience. Until that comes the truth is merely a matter of theory, belief or speculation.

DECEMBER: THE ROSE OF VISION.

Slow dieth the sun's red glare
Mid its cloudy bars,
And Night in her sable hair
Sets a garland of stars.
A weak wind sighs on the wold,
And sobs in the lane,
With a murmur of "Cold a-cold"
At the window pane.

On the eaves is a hood of snow,
And below there hangs
Of icicle-daggers a row,
That are winter's fangs.
And bared of its rushy sheath
To the steely skies,
The mere on the frozen heath
Like a scimitar lies.

The earth is opprest with doom,
But beyond the Night
Is a wonder of beauty and bloom,
And a realm of light.
Many a radiant face
That its joy would share,
And only a hairbreadth space
From the Here to There.

To winter of earth and sea,
Or winter of soul,
Ever an end must be
As the seasons roll.
Vision comes in the glooms,
And the wintry woes
Are mocked by the Dream that blooms
Like a Christmas Rose.

FROM THE LIGHHOUSE WINDOW.

Sir Arthur Conan Doyle is to deliver an address on "The New Revelation" at the People's Palace, Mile End Road, on January 10th, under the auspices of the Jewish Spiritualists' Society.

Sir Oliver Lodge, in a letter in "The Times" (December 10th) on Einstein and relativity, concludes with the words: "Conservative physicists must confess that they have not as yet probed the hidden dynamics of the ether, and hence, as an interim tool of exploration, the principle of relativity is gratefully received."

Mr. Horace Leaf has been invited by the Spiritualists of Australia to undertake a lecture tour similar to that carried out by Sir Arthur Conan Doyle. He will probably accept the offer, and in that case will leave England towards the end of January next. An invitation has also been received by Mr. Leaf from South African Spiritualists for a series of lectures, to follow his Australian engagements.

At a meeting of the Society for Psychical Research on December 6th, Mr. F. Bligh Bond read a paper on "Recent Discoveries at Glastonbury by the aid of Automatic Writing." Sir Lawrence Jones presided over a large gathering, and keen interest was shown in Mr. Bligh Bond's story, as well as in the excellent pictures thrown on the screen. Among the audience was Mr. John Alleyne, through whose hand most of the automatic scripts came.

The Rev. C. Drayton Thomas's book entitled "Some New Evidence for Human Survival," will be published early in the new year by Messrs. Collins. It deals with Book Tests and Newspaper Tests, and gives the results of four years' personal investigation. Those who are acquainted with Mr. Drayton Thomas's work in this direction look forward with interest to the forthcoming volume.

Lieut.-Colonel Hardwick chose a congenial subject in "Our Dimensional Existence" for his address on December 7th to the members of the Psychical Research Society at the Working Men's College, St. Pancras. He had a critical, but keenly interested audience. At the close he replied to a number of questions.

The Rev. C. L. Tweedale has been informed that the "Society of the Communion of Saints," which was promoted by him, has been included among the Church societies published in "The Official Year Book of the Church of England" for 1922. Mr. Tweedale points out that this is the first psychic society formed within the Anglican Church.

Mr. James Douglas in the "Sunday Express" (December 11th), describes the successful attempt of Mr. William Marriott, a well-known conjurer, to produce a psychic "extra" under conditions said to be the same as those obtaining with Mr. Hope, of the Crewe Circle. A statement by Sir Arthur Conan Doyle, who was present, is also published.

Sir Arthur writes: "Mr. Marriott has clearly proved one point, which is that a trained conjurer can, under the close inspection of three pairs of critical eyes, put a false image upon a plate." He goes on to say, however, that psychic photographers have never been known to possess any skill in conjuring. A statement by Mr. J. Hewat McKenzie with regard to Mr. Marriott's experiment appears elsewhere in this issue.

Regarding Abdul Baha's stay in London, some particulars of which we gave last week, W. T. P., writes to say that this venerable religious teacher, who was the guest of friends in a private flat, lived the simplest life possible. "He partook of two frugal meals each day, and shared his few possessions with the poor." Our correspondent, who was the guest of Abdul Baha on several occasions in Acre, Haifa and Alexandria, is able to testify to the noble simplicity of his life. He writes: "I have seen him give away his only coat to a poor beggarman on a cold winter's day in Acre. Abdul Baha rarely slept for more than four hours in the twenty-four, spending most of the night in prayer and meditation. During the war many hundreds of people in Palestine would have starved to death had it not been for this spiritual 'Servant of God.' The wonderful example of his serenity and cheerful courage in the face of continual persecution and imprisonment will ever remain a profound inspiration with many millions of his devoted followers throughout the world."

This mention of Abdul Baha recalls the excellent little pamphlet about him written by Miss Felicia Scatterd,

being a reprint of an article of hers in the "Psychic Gazette." Miss Scatterd brought about an interview between Mr. W. T. Stead and Abdul Baha, an account of which appeared in the "Review of Reviews" for March, 1907, and is, she considers, "one of the clearest summaries of the Bahai teachings."

Dr. Ellis Powell in the "Birmingham Mercury" (December 4th) replies to three searching questions put by readers in response to his offer to discuss Spiritualistic research from any angle. They are: (1) How do you defend the practice against the Scriptural prohibition of dealings with spirits? (2) Do you admit that the manifestations at séances may be the work of devils? (3) Is it not the case that Spiritualists are all either cranks or fools? It is needless to say that Dr. Powell deals with these objections in his customary masterly and conclusive way.

Realising that he is addressing a new audience, Dr. Powell has something to say of his qualifications for the task he has taken in hand. Speaking of his knowledge of legal evidence and his intimate acquaintance with that famous solicitor, the late Sir George Lewis, he adds: "That training, combined with a very wide business experience, is the kind of equipment which I have brought to Spiritualistic investigation. So that whatever readers may think of the views I put forward, I think I may reasonably ask that they shall not be regarded as those of a tyro or a fool. Once upon a time, at ten minutes' notice I had to take the place of Mr. Hughes, the popular Prime Minister of Australia, as the chief speaker at an Albert Hall demonstration, where 10,000 people were already assembled. Unless I had possessed decent intellectual qualifications, that ordeal would have 'floored' me. I do not mention these facts in any spirit of egotism, but merely in order to remind one type of critic that my mental equipment is at least up to the average, and perhaps a little above it."

Mr. Gordon L. Gilmour, a member of the staff of the "Paris Daily Mail," forwards us a cutting from the "Intransigent" (November 30th) in which M. Paul Heuzé, author of "Les Morts Vivent-ils?" announces that he is endeavouring to prove psychic phenomena scientifically. One definite object he has in view is to decide whether there exists such a thing as ectoplasm.

The three series of Class Lectures in connection with the L.S.A., conducted respectively by Mrs. Leaning, Mr. Ernest Hunt, and Mr. George E. Wright, came to a conclusion last week. They were highly appreciated, and many of those who attended have expressed a wish for their continuation. We understand that similar classes will be included in the L.S.A. programme for 1922. At a pleasant gathering in the hall at 6, Queen Square, on Tuesday evening last, members of these different classes met and conversed. Mr. Hunt and Mrs. Leaning each said a few words, Mr. Field contributed two brilliant pianoforte selections, and songs were rendered by Mrs. Jeffreys and Mr. Hunt. Light refreshments were served.

In Princess Pauline Metternich's volume of reminiscences, "The Days That are No More," just published by Eveleigh Nash and Grayson, there is a chapter devoted to D. D. Home. The following account is given of a séance conducted by him in the rooms of the Empress Eugénie at the Tuileries: "When, in the gardens of the Tuileries, the customary tattoo was played by a regiment that was marching through, a table began to knock in the same time, and accompanied the drums in a muffled tone. This was curious, but rather childish. On the other hand, there was one phenomenon that struck me then, one of which no one, not even any professor of physics, has ever been able to give me an explanation. On the little table that had just played the drum so prettily there stood a candlestick with a lighted candle. The table began to move, to rise, to dance, then to lean so far forward that under ordinary circumstances anything placed upon it would inevitably have fallen off. But what happened? Not only did the candlestick not fall off, but the flame, instead of continuing to burn perpendicularly—as, of course, normally happens when one holds a candle at a slant—leaned over at the same angle as the candle and the table. Let him explain this marvel who can!"

Another instance recorded in the book relates to a séance in a brilliantly lit room in Paris when rapping appeared to sound "out of the table": "One might have imagined that someone was sitting under the table and making these sharp taps. My husband could stand it no longer: he declared that he was going to install himself under the table, so as to discover how these taps, apparently coming from below, were worked. Hardly had he done so ere he exclaimed, 'Don't rap on the table from above—no jokes, if you please!' We had to tell him that none of us had made any movement, and that we had heard the knocking come from below, just as before. For a moment all present were speechless—we could make nothing of the business. My husband emerged from his hiding-place, and the experiments continued."

PSYCHIC PHOTOGRAPHY.

THE "SUNDAY EXPRESS" EXPERIMENT.

SOME DEDUCTIONS AND OPINIONS.

SIR OLIVER LODGE'S OPINION.

Doubtless Mr. Marriott had several methods available for achieving a result, if the first and simplest failed. But, judging from the report of Mr. Douglas in to-day's "Sunday Express," it apparently did not fail, and he was able to put in the slide, straightway, either one or two of the plates he had brought with him; secreting Mr. Douglas's pair of plates till a convenient opportunity for getting rid of them. That some confusion and manipulation of the plates occurred in the dark room is manifest from the fact that Mr. Douglas had signed one twice instead of both once.

OLIVER LODGE.

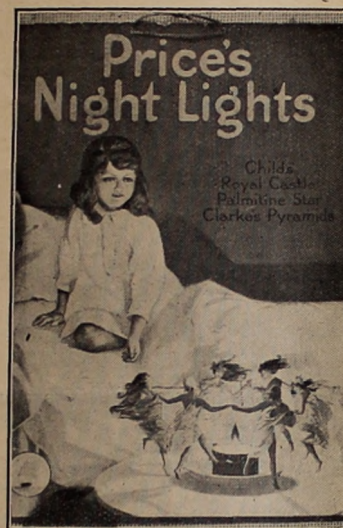
December 11th, 1921.

MR. MCKENZIE'S STATEMENT ON THE RECENT EXPERIMENT.

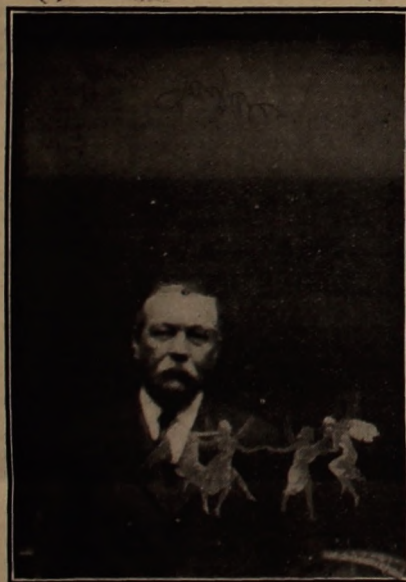
A demonstration of conjuring in connection with the above subject was given at the British College on Monday, December 5th, before a select Committee, consisting of Sir Arthur Conan Doyle, Mr. J. Hewat McKenzie, Hon. Everard Feilding, Mr. James Douglas, and Mr. Nathan Dean, in response to a challenge made by Mr. James Douglas, editor of "The Sunday Express," and accepted by Mr. William Marriott, a member of the Magic Circle, to produce psychic "extras" under the same conditions as Mr. Hope, of Crewe, had done with Mr. Douglas at a recent experiment made at the College.

The conditions governing the experiment having already been fixed by Mr. Douglas' challenge, the Committee agreed that these should be strictly adhered to, and Mr.

First. It demonstrated the ease with which a conjurer may deceive the eye. (This lesson was learned by most of us at school, and need not be laboured. It is necessary for all students of psychic phenomena, both mental and physical, to remember this fact, and to realise that intimate, personal and private internal evidence is essential in deciding what are genuine manifestations.)



The well-known advertisement from which it has been discovered (by Mr. Fred. Barlow) that Mr. Marriott obtained the fairies he superimposed by trick on the plate during the experiment described on this page.



[By permission of the "Sunday Express,"

One of the Photographs obtained by the conjurer, Mr. Marriott, showing the figures he superimposed by a trick during the experiment on Monday, December 5th, at the B. C. P. S., Holland Park, in the presence of Sir Arthur Conan Doyle, Hon. Everard Feilding, Mr. James Douglas, Mr. Dean, and Mr. J. Hewat McKenzie.

Douglas was appointed sole referee on any point of dispute. A full report of the experiment can be seen at the college, this being recorded by a stenographer as the experiment proceeded.

Several important conclusions may be drawn from the result of this experiment.

Second. The limitations of the human mind to observe and record accurately the actions of two individuals at one and the same time.

Third. The ability of a conjurer to produce an imitation "spirit" photograph, while under the observation of one or more individuals.

Fourth. The limitations of a conjurer to succeed in his plan without discovery, with one who has only a scant knowledge of both photography and conjuring.

Fifth. The emotional strain a normal individual may undergo when submitting himself to a test of skill. (Space being limited it is impossible to work out in detail the separate points under headings second, third and fourth, but these can be deduced from the following notes.)

Mr. Marriott provided the camera and double dark slide for the experiment. Mr. Douglas brought his own packet of a dozen plates. It was arranged that four plates should be exposed, using one carrier only, which held two plates. This necessitated two visits to the dark room. It was arranged that no one should enter the dark room when plates were being loaded but Mr. Douglas and Mr. Marriott.

After the camera and double dark slide had been carefully inspected by the members of the Committee, Mr. Douglas entered the dark room holding in one hand the double dark slide which for convenience I will call Slide A, and in his other hand the packet of plates.

While within the dark room Mr. Douglas dictated his actions to the stenographer without, and a careful record was made. They returned in ten minutes, when I requested Mr. Douglas to hand me the dark slide for an inspection. I immediately pointed out that it was not the same slide as the one he carried into the dark room. A particular mark in the wood of the frame of Slide "A" was not apparent on the slide carried out by Mr. Douglas. Later, when allowed to examine the cardboard of the substituted slide, I found it different from that of the cardboard I had inspected in Slide A. Mr. Douglas confidently

said (and I am sure he was sincere in this), "It must be the same slide for I have not let it out of my hands while in the dark room." Here Mr. Douglas' memory was at fault, for on referring to the shorthand notes, we find that his statements when in the dark room were as follows: "Douglas opens packet of plates, asks Marriott which plates he desires to use. Marriott selects first and third plates. Douglas takes out plate one, and inserts in carrier. He places cardboard on top of plate and then takes out plate number three, places it in carrier, closes carrier. Douglas closes packet of plates, puts them in his right hand breast pocket. Marriott draws the slide back and Douglas signs it, holding the dark slide in his hand." "Douglas closes packet of plates and puts them in his right hand breast pocket." While this process of wrapping up the plates and putting them away was going on, both Mr. Douglas' hands must have been employed, and to hold the dark slide while he wrapped up and put away plates was nearly a physical impossibility, and this Mr. Douglas did not claim he accomplished. Some hours afterwards I asked Mr. Douglas where the double dark slide was while he wrapped up the plates and placed them in box and put them in his breast pocket. His reply was that he thought the slide was in his pocket, but it was obvious from his reply that his memory was hazy on this point. That the slide was not in his pocket is also obvious from the notes taken at the time he recorded his actions, for he made no statement that he put the slide in his pocket, and therefore we must conclude that he left it on the table in front of him and in the immediate vicinity of Mr. Marriott. Only a dim red light burned in the dark room, and therefore we may suppose that it was an easy matter for Mr. Marriott to substitute slide B for slide A while Mr. Douglas' mind was intent on the wrapping up of the plates, which is not at all an easy matter for a novice in a dark room. It is quite obvious that Mr. Marriott substituted the slides, that within slide B he had two plates previously prepared by him at home, upon which he had imprinted his "extras" with a short exposure. This is a simple method and one well known to all photographers who endeavour to produce faked "extras." Mr. Marriott having substituted slide B then proceeded to slip up the sliding shutter so as to expose the plate for the signature of Mr. Douglas, as previously arranged. Having done this Mr. Marriott reversed the slide for the second signature. There was evidently some confusion here, as it was afterwards found that one plate was signed by Mr. Douglas twice and the other not at all. It is also important to notice that the sliding up of the shutters by Mr. Marriott had been previously agreed to by the Committee. There is no doubt that when Mr. Douglas signed these plates he was under the impression that he was signing those taken out of his own packet.

It has been necessary for me to give the above details to show how the trick was or may have been accomplished, but there is no shadow of doubt in my mind regarding the substitution of slides, in spite of Mr. Douglas' statement to the contrary. It is not expected that Mr. Marriott will confirm or deny the statement, as a conjurer does not give his method away, nor, judging from his article in Sunday's "Express," is he willing to acknowledge that his trick was detected.

Mr. Marriott has tried to make a grievance of the fact that I pointed out the substitution of slides. I do not see how this could be avoided, because had I kept silent until the close of the proceedings, just complaint might have been made by Mr. Marriott or any member of the Committee for my failure to speak at the right moment. He tries to minimise the value of my evidence by making other incorrect statements, suggesting that I was there purely as an invited guest, whereas I was selected by Mr. Douglas himself, who also had the selection of the other members of the Committee.

Naturally no conjurer likes to be detected in his arts, for to perceive his methods is to expose him to the charge of being a clumsy workman. As the man whom Mr. Marriott charges with fraud in psychic photography is a valued worker at the College, and as I had willingly granted Mr. Douglas the use of the College for the experiment, it was considered important by him that I should be present. Mr. Marriott in the "Sunday Express" also makes several garbled statements which it is useless to discuss here. With regard to the search he refers to, he refused to allow this at the time I pointed out the substitution, and any search made later, which was of a very cursory character, was long after the event, and when time and opportunity had been afforded him to dispose of the original slide. In the later superficial search a small box about 1½ in. by 1 in. was found in the lining of his coat. This may have contained a flashlight apparatus, well known in the production of faked psychic extras, and the surmise that it was some such apparatus is founded on good grounds, as he refused to produce the object when asked if he was willing to do so.

The whole experiment went to prove the poverty of the claim made by Mr. Marriott and other conjurers. The final result of the four plates exposed showed that two of them had faked extras, obviously produced by double exposure. Here we have one of the champions of the art, doing his best, and upon his first experiment his method

was detected. If he fails upon the first experiment what chance would he have in a series of experiments even with a band of amateur investigators? Mr. Hope has been carrying on his work for seventeen years, and no one—not even a conjurer—has ever found him produce his extras by trickery.

Referring to my fifth point; while sitting at the table with members of the Committee, Mr. Marriott's pulse was taken by Sir A. Conan Doyle, and found to register 114, the normal being about 60, showing that he was suffering from a very severe nervous strain. Outwardly he appeared quite calm, beyond a slight trembling of the hands. If one, conducting an experiment along purely mechanical lines, suffers in this way, how much more must a sensitive such as a medium suffer when asked to produce phenomena under test conditions? The medium is justly entitled to refuse test experiments with ultra-critical opponents, for all students know that the first essential for successful phenomena is a calm and harmonious atmosphere.

Mr. Marriott could not even complain that he had critical opponents, for I have never known a more harmonious circle of gentlemen than those who formed the Committee, and the very kindest of free play of good humour was manifest throughout the proceedings.

It is important to remember that the séance given by the Crewe Circle to Mr. Douglas was not a test séance, nor was it known that a challenge would be made, otherwise Mr. Hope might have agreed to much stricter conditions. Mr. Hope and Mrs. Buxton have, however, agreed to give another sitting to Mr. Douglas early in the New Year, under conditions of a much stricter character, which will enable Mr. Douglas to arrive at more satisfactory conclusions as to the quality and kind of the work done by Mr. Hope, which may lead him to the conclusion arrived at by many other earnest investigators that the extras are produced by supernormal means.

Mr. E. Wake Cook, of 28, Heathfield Terrace, Chiswick, W.4, writes:—

We should all be grateful to Mr. Marriott for disproving his own claims, and strengthening our faith in spirit photography. His fake, as given in the "Sunday Express," differs vastly from all the photos claiming to be genuine. The latter grow out of a mystic cloud, and look like photographs, while Mr. Marriott's is manifestly a reproduction of a drawing or a painted picture. I speak as an expert. In the reproduction given in the "Sunday Express" Sir Conan Doyle and Mr. James Douglas are in the usual light, while the faked figure is lighted from below, and the shoulders and the top of the head, which in such lighting would be in shadow, are in high light, and it is outlined all round against the background. So it is a very clumsy fake. But he scores a success with his fairy photo. If this is the best conjuring can do, it strengthens our faith immeasurably in the photographs claiming to be produced by spirits, as the methods of production are wide as the poles asunder.

MR. JAMES DOUGLAS AND MR. HOPE OF CREWE.

Mr. Douglas was an interested spectator and listener at a lantern exhibition of psychic photographs given by Mr. Hope at the British College on Wednesday, the 7th inst. These included recognised "extras," old and new—some having been obtained at the College—secured through the mediumship of Mr. Hope and his devoted co-worker, Mrs. Buxton.

Mr. Douglas, in the "Daily Express" of the 9th inst., sums up the man, as he appeared to him on this occasion, and as he appears to all fair-minded persons who have personal knowledge of him. "He is uneducated. He is homely. He is humorous. He is simple. He is religious. He seems quite artless and sincere. Altogether he is an amazing character." It is these very characteristics, so pithily summarised, which have carried psychic photography forward to its present place in public discussion.—B.

MAN is no star, but a quick coal
Of mortal fire;
Who blows it not, nor doth control
A faint desire,
Lets his own ashes choke his soul.

—GEORGE HERBERT.

£5 PER CENT. INTEREST—FREE FROM INCOME-TAX DEDUCTION—can be obtained on your Savings. Dividends paid Half-yearly in full. Easy Withdrawals without expense or deduction. SECURITY ASSURED. Total Assets over £1,000,000. Reserve Funds exceed £40,000. Full particulars from WESTBOURNE PARK Permanent BUILDING SOCIETY, 136, Westbourne Terrace, Paddington, London, W. 2.

* This was the probable point of substitution.

"LIFE AND ITS MANIFESTATIONS." A STUDY OF A REMARKABLE BOOK.

By J. P. C.

(Continued from page 795.)

In passing on to the cosmic philosophy which is stated to be based on the scientific laws here enunciated, it is necessary to bear in mind some of the principles advanced by Swedenborg in his works, namely, the Law of Correspondence and the Law of Influx. Evolution and progress also form part of the main principles of philosophy here disclosed. The key note is stated to be that there is

"ONE LIFE"

of which every living thing partakes. It is unfathomable and unknown, except so far as it can be only known by its manifestation in the form which it builds up according to the state and condition in which it finds its being. With regard to the Law of Influx, it is stated that the "influx of life, or life current," flowing through the external, physical body of human beings, "supplies the vitality and something more of every form of life of the animal, vegetable and mineral kingdoms." This is stated to be the case because, even in the lowest forms of life on this earth, there is an aspiration which attracts such lower forms to the majestic form of man, who is to these lower forms what God is to man.

The human life principle, or atom, is stated to progress in a circle. The word "atom" throughout these volumes is used to signify the smallest existing particle known; ions, corpuscles and electrons were not known, or, at any rate, scientifically established in 1891. It must also be understood that the angelic form is dual, in that it contains within itself both the masculine and feminine forms, which, though united at times, are also separated in the two distinct entities and forms.

Let us trace the growth of this atom containing the human principle, as explained in these teachings: This atom commences from the Zenith, where the angelic feminine and masculine forms received from an interior sphere something which became a unit containing within itself a human principle different from other principles, which had already been ultimated in a life form on this earth plane. It then descends through various spheres, to be explained later on, until it is ultimated on this earth (the Nadir). It then ascends through the same spheres until it again reaches the angelic sphere.

There are three spheres—the angelic sphere, the spiritual sphere and the mundane or earth sphere. Each of these is divided into two planes, the inner and outer plane. This earth is the outer, mundane plane. There is a fourth sphere called

THE DIVINE SPHERE,

and after that comes the great beyond where the central power dwells Infinite and Omniscient. I will again refer to these spheres.

Space is full of life atoms (apparently the same as what Science calls "ether"), just as the ocean is full of drops of water. Each life atom can be differentiated and impressed with the human principle, as explained before, or with the animal or mineral principle. The atom containing the human life principle, in its descending course, has a form incomprehensible to us, and is practically unconscious. This external form is dissolved and rebuilt when it descends into the descending spiritual plane, and thence to the inner earth's plane, where it becomes semi-conscious; but the life principle continues its existence, and so when it descends into the earth plane it takes the form of man, with the conscious enjoyment of life here and knowing that "I am." It then passes through what we call death into the inner ascending plane, or earth sphere, in the astral form which lasts for a certain time, when it builds up a new form; and then again it passes through a second death into the spiritual sphere, building up from the substance contained in each new sphere a new form suitable to its state and condition. Then it passes into the angelic sphere, where there is no death, and it is conscious of the passing on. On each advance into a new sphere the consciousness becomes wider and more extended, until, when it reaches the angelic state, it becomes a conscious unit in itself, and has also an actual knowledge of its relation to the vast whole of which it is a part, and understands why it must pass through these changing states.

The human life principle and the animal life principle must not be confused. The animal life principle preceded the human life principle, which was ultimated in due time on this earth into the highest form of animals which then were living thereon. The first human beings were therefore

so saturated with the animal life principle that, at first, they were

LITTLE MORE THAN ANIMALS

by habit and nature; but as the human principle became more absorbed, the progress of man slowly developed.

It must be observed that it was not therefore simply by natural selection that new forms of life came into being, but by reason of what is called "the Law of Influx." This, of course, cannot be proved, and must with our present knowledge be placed in the chamber of pure speculation, for it is based on scientific facts unproved from man's point of view.

I should here add that, according to the teachings of the communicator, the first atoms of life which existed on this earth dwelt in organic minerals. They were perpetually changing, and eventually became an infinitesimal part of the soil of the earth. This afforded conditions for the manifestation of other distinct forms of life, namely, the vegetable kingdom. The roots of these were dependent for their forms on the atoms which compose the soil, and so the vegetable life absorbed the mineral atoms in the soil, on and by which it reposed and was sustained. Then came gradually the animal atom, which absorbed into its form vegetable atoms to enable the former to live; and so on until the atom containing the human principle was eventually ultimated on the earth, and into the human form animal atoms were in turn absorbed. The original atom is said to be never lost, destroyed, or annihilated, though it is absorbed and changes its form; for, in each case, it continues to possess a life quality of its own. When the human body dies and dissolution takes place by the withdrawal of the spirit, the life quality of these atoms ascends, and is absorbed back into the ocean of life; it is only the residuum that returns back to the earth. Consequently the apparent waste of life is not real, because these atoms, after returning to this

OCEAN OF LIFE

are again utilised.

If we substitute for the "Law of Influx" the words "spiritual force," the theory in more modern words would appear to be this: A spiritual force sets in motion invisible wave vibrations, which impinge on an electron, assumed to contain the potential force of developing both an exterior form and an inner conscience, and by such impingement awakens in such electron this potential force. Cut off this spiritual force, and then Life and Evolution would cease. Diminish the current, then vitality and progress become weak. A different spiritual force is used in the case of the electron of the human being from that of the electron of the animals. There is no "missing link."

The "Law of Correspondence" as taught in these volumes appears to harmonise with the Platonic Doctrine of "Ideas." We are told that nothing is discovered or fashioned by man on this earth until a corresponding discovery or creation has first been conceived or designed in thought in the higher spheres.

One cannot fail to notice that, in general outline, there are many conclusions in these revelations which have a striking similarity to those arrived at by Dr. Geley in his work "From the Unconscious to the Conscious."

I must now again refer to the mundane sphere. This is the "personal sphere"—that means that on this earth the personal self is the only thing that is considered, which to some extent accounts for the evil on this earth. The spiritual sphere is that of Individuality. There all love of self has passed away, and the thoughts of spirits that dwell there "become co-extensive with the area of its vast surroundings."

Before advancing into the angel sphere, or

SPHERE OF IDENTITY,

it is necessary to go through the state of union where the two spiritual beings are united into one angel; but, of the enjoyment of life there, it is stated that language utterly fails to give the faintest conception. To this state, we are informed, all human beings will come as by right of heritage in the course of what we call here "time" and even perhaps to the Divine Sphere and the Great Beyond. This is the hope and consolation to which we are led up through many difficult and obscure sayings.

I have found it impossible to include in this short article many other interesting points which are raised: Reincarnation, which is denied and cannot form part of this philosophy; the suffering and misery on this earth; the law of compensation; the human will; the phe-

menon of materialisation; the theory of life thoughts; the attenuation of consciousness and dreams; besides the varied side-shows which illustrate the laws and principles enunciated. The theory here attempted to be sketched is not likely to become popular, but as there may be grains of truth in it, I thought it deserved a wider publicity.

I should like to have given particulars of the occupation of discarnate beings in the higher spheres; such as the rescuing from the Hells the wicked or evil minded discarnate spirits; the gaining knowledge by attending lectures; the mode of travelling; the beautiful cities, corresponding to our great cities here; the homes of the angels and the wonderful Temples of Rest with their beautiful gardens. All this would seem to be similar, but without the rich and wonderful details, to that which is to be found in the revelations given by the Rev. G. Vale Owen.

I venture to think that we ought to be grateful to those who, by their patience and labour, attended in the course of eighteen months these ninety-one and more eventful sittings. Ought we not, too, to thank those on the other side who gave out these discourses and explanations on subjects which have puzzled mankind since civilisation first dawned on this earth?

I cannot do better than quote, in conclusion, some lines from one of the last chapters:—

"These are only words, words, words," I hear reverberating and issuing from certain spheres; and in other phraseology, 'leaves, leaves, nothing but leaves.' What do such leaves accomplish? They hide the fruit from such as cannot see it; or, as I would say, they cannot discern the truths contained within the words that are given forth. But these are 'leaves from the tree of life,' and are given for the healing of the nations of your earth."

THE ARGYLESHIRE GHOST.

By THE REV. STANLEY GORDON.

I observed in *LIGHT* of the 3rd inst. (p. 781) a reference to an Argyleshire ghost. As I have investigated this case, some further particulars may be of interest to your readers. The cottage in which the phenomena take place is Baravulin Cottage, Ledaig, about four miles from Connel Ferry. The drive to the cottage in the evening light was one of the loveliest I have ever experienced. The cottage is situated on the edge of a moor. Mr. Donald Mackenzie is one of the local postmen. The room in which the alleged phenomena take place is in the far end of the building. Three boys sleep in this room. About the beginning of January, 1920, rappings and noises were heard. The noises increased, and whilst the parents were at first incredulous, it was gradually borne in upon their minds that the noises and rappings were abnormal. Later, about the beginning of June, 1921, a weak voice was heard, which gradually became stronger. This voice spoke to the boys. It professed to be the voice of a spirit named "Janet," who had been a servant in the house about fifty years ago. The voice spoke, sang and recited poetry in English and Gaelic. "Janet" claimed to be interested in the boys, and refused to be dislodged from the house.

Another voice that seemed to drill soldiers was heard. The Marseillaise hymn was sung and French was spoken. Other phenomena of a perplexing character occurred.

"Janet" is very elusive and will not speak to strangers. But on the night of my arrival I heard her voice distinctly. The boys were then in bed, and "Janet" was talking with them. It was a thin, falsetto voice, and quite unlike the voices of the boys. On my arrival she went away, but returned as soon as I was out of the house.

On the second night I was there the only phenomenon that occurred was a perceptible rapping in the room which continued for ten minutes by my watch. We were all in the kitchen at the time, but as the room is adjoining and the door was open, rapping could be distinctly heard.

Mr. Mackenzie described to us some of the extraordinary phenomena that had taken place. A heavy table had been tilted up. The pictures in the bedroom had been smashed. "Janet," however, claimed that this was not her work. Other manifestations of an extraordinary nature had been given.

In a letter before me from Mrs. Mackenzie, I am informed that "Janet" has ceased, to a great extent, to trouble them. But on the other hand the boys, Malcolm and Ian, are developing very special psychic gifts. Levitation has occurred and other similar phenomena.

There can be little doubt that the boys are psychic, and more may be heard of them. Mr. Mackenzie impressed me as a man who is thoroughly sincere, who at first was a disbeliever in the phenomena, but who has had to admit the facts taking place under his eyes. With a stern determination he holds to his position heedless of the senseless chatterings around him. Sceptics abound, and all kinds of explanations are offered as to the cause of the phenomena. But "facts are chieft that winna ding," and

(Continued at foot of next column.)

MESSAGES FROM A HUSBAND TO A WIFE.

This little volume* will bring comfort, hope and enlightenment to many hearts. It is the continuation by Mrs. Heslop of the beautiful messages from her husband which appeared in her former book, "Speaking Across the Border-line." To those correspondents who asked her how she was sure that the communications were not mere products of her subconscious mind, she replies that at the beginning no one could have been more sceptical than she was. Then she went to stay with an aunt through whose psychic gifts she received a series of wonderful tests of her husband's identity. Then gradually her own powers developed and she was able to sense her husband's presence. Finally, she became clairaudient and then clairvoyant, and was able to see her husband and hear him as he spoke distinctly into her left ear. She simply writes down what he tells her.

The communications contain much valuable information for psychic researchers. Here, for instance, is something on the subject of tests. After stating that those on the other side find the best channels in the minds of very simple folk, the communicator goes on to speak of the difficulty of answering the tests that are sometimes sought to be imposed.

They seem so simple to you, but often they are impossible to us, while it may be quite easy to give you a voluntary test. So I would advise you when investigating this subject not to fix your own tests, because if you try to confirm them—probably through a psychic who is new to us—and we fail, it has a disastrous effect upon the faith of the investigator.

We know that you must have tests, and we will give them to you, often when you least expect them. . . . When we find a mind still and receptive we can give many convincing proofs. But above all things, you must be patient with us, and should there appear to be mistakes, or things happen which you do not understand, just go on quietly, undismayed. Later the mistakes will often be explained and the doubts vanish.

According to the communicator, what he calls the psychic body is nearly always externalised in sleep, remaining beside the sleeping form, ready instantly to resume possession. We are told that, "It is this psychic body which responds when you tell yourself that you must wake up at a special hour in the morning. While you lie inanimate it solves difficult problems for you, frequently in consultation with your spirit guides, and presents your difficulties in a new light." Here, in effect, we have the psychic or etheric body identified with what we are accustomed to call the subconscious mind. But the communicator explains this by saying, "It is your psyche, through the possession of your subconscious mind, which solves the problem for you while you are wrapt in unconscious slumber."

Some things said in this book have already been given in communications from other sources, but they will bear repeating. Here, for instance, is a re-assertion of the necessity for what are called missionary circles on earth.

God has many ways on this side in which the lessons which should have been learnt on earth are taught and acquired here, but one thing is certain—they *have* to be learnt either on earth, or here when the earth training has failed. Another thing is certain—it is far easier to acquire this knowledge in the earth surroundings than on this side. It is for this reason that so many disembodied spirits return in their spirit bodies to earth, striving to gain from earthly teachers what they failed to learn when with you.

There is much in this little volume that will tend to right thinking and right living. A Foreword is contributed by the Rev. G. Vale Owen, and an Introduction by Dr. Ellis T. Powell, both of whom commend the work.

(Continued from previous column.)

facts will eventually win the day. The real question at issue is whether there is a spiritual world as well as a material world. If there is a spiritual world, and if the dead really live, then the phenomena taking place at Baravulin Cottage in Argyleshire are another evidence that the doors of the spiritual world are not entirely closed, and that under certain conditions, communication between the two worlds can be maintained.

I have purposely refrained from giving details of the more remarkable phenomena that have taken place in the cottage. These details depend on the credibility of the witnesses. As told to me the details are sufficiently startling. I saw several of the neighbours who had been present in the cottage when the phenomena took place, and who confirmed the statements made by Mr. Mackenzie.

* "Further Messages Across the Border-line." By F. Heslop, (Charles Taylor, 5/6.)

THE HIGHER ASPECTS OF PSYCHIC RESEARCH.

ADDRESS BY DR. ELLIS T. POWELL.

Speaking at the Stead Bureau on December 8th on "The Higher Aspects of Psychic Research," Dr. Ellis Powell said he had been urging the pursuit of what might be called the higher aspects of the science for many years, and he was glad to see that events were now definitely moving in the right direction. Of course, the first aim of psychic research was to demonstrate the fact of the survival of human personality after bodily death. When that had been done the next step was obviously to popularise the knowledge so as to bring it within the comprehension of all classes upon whom the impact of sorrow and bereavement fell. The third stage was obviously the development of the psychic faculties in order that the Communion of Saints might not be a mere theoretical profession in a creed but a familiar fact of existence. He believed that there was not a family in the land without psychic faculty existing in some member thereof. In fact, psychic faculty of some kind was an almost universal possession, though many of the people who had it and benefited by it would be astounded if they were told what was the real source of their inspiration.

When, however, the truth had not only been demonstrated but disseminated, and when man's psychic powers had been developed, we ought not to rest satisfied. If we did there was a real danger that Spiritualism might develop into a kind of ancestor worship. That was to say, the holding of communion with the departed and the realisation of their affection and interest would become the be-all of the whole movement. That, in his opinion, would be a very undesirable state of affairs. The demonstration of personal survival was only the beginning of psychic science. We ought to go on beyond the demonstration into the ever-expanding investigation of the conditions of the life beyond so that we might more readily and more adequately be able to prepare ourselves for the inevitable change. With every one of us that change was bound to come after the lapse of a few short years. Surely when it was confronting us inexorably in that fashion we ought to do something to shape our lives so as to enter upon the new existence with a knowledge of the conditions under which we should survive. And that knowledge could only be obtained by pushing the investigations of psychic research beyond the mere fact of survival into a detailed scrutiny of the facts and conditions of life on the other planes of existence.

This view was largely confirmed by messages which came from the Other Side. They told how one individual, for instance, who had steadfastly turned his face away from any acquisition of psychic knowledge was virtually lost for a time amid his new surroundings because they were so entirely different from the state of affairs he had expected. On the other hand, another person, who had done his utmost to acquire some knowledge of the country whither he was travelling had settled down into quietude and happiness almost immediately because he found himself amid an environment which, thanks to his studies, might almost be called familiar.

After all, this was only common sense. If any of us knew that at no distant date we should have to reside for a long period of time in the United States we should naturally make some enquiry as to the conditions of life in that part of the world, so that we might not drop into a totally strange environment when we arrived there. If we were so foolish as to remain in total ignorance of the climate, the monetary system, the conditions of Government, and so forth, the change would be much more trying and troublesome when at length we had to commence our residence. In that case, however, the contrast was only between two countries, both inhabited by English-speaking peoples, and both governed on very similar lines. How much more was the principle true in relation to a plane of existence where we should find ourselves without a physical body, away from astronomical time and space, with a power of spiritual perception instead of eyesight, a range of colours beyond anything we had ever imagined here, and a thousand other startling innovations!

Nor was it only along those lines, said the speaker, that the higher aspects of psychic research ought to be studied. They were beginning to shed an entirely new light upon many of the profoundest problems of life in this world. For example, quoting from one of the latest scientific works, Dr. Powell pointed to the statement that the idea of "dead" or "inert" matter had been abandoned by science. Everything was in a condition of upward evolution. Thus far human science could go. It could affirm the fact but was unable to explain it. The psychic researcher, however, was in a position to offer an explanation which was, perhaps, tentative, but at all events served the purpose; and he (the speaker) was delighted to find that in the scientific work to which he had alluded one of the most eminent scientists of the day had indicated the claims of psychic research to sympathetic consideration. Dr. Powell then proceeded to give examples of the facts of psychic research applied in this way to the mysterious cry on the Cross, and other problems which had profoundly interested religious thinkers in all ages.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

LANGUAGES IN SPIRIT LIFE.

A. S.—The fact that spirits of different nationalities find no difficulty in communicating their ideas to each other may seem perplexing at first, but is not really difficult to understand. Language is the external side of thought, its material clothing, and, generally speaking, spirits live on the interior side of the physical life and its experiences. Perhaps we can best illustrate the point by reference to an anecdote in a book, "A New Heaven," by the Hon. G. W. Russell, a member of the New Zealand Government. We quote from memory. A man, describing his experiences in the spirit world, tells how he met with a number of children, several of them of different nationalities, and made friends with them. With one little girl he chatted for some time, and finally remarked how curious it was that they were all able to speak English (his own tongue). "Are we speaking English?" said the child, "I think not." And on reflection the man discovered it was not so. He was under an illusion. He only knew he was speaking a language which all the children could understand and in which they could talk to him. It was "the tongue which spirits use." Now it is not a matter of importance whether this particular story is true or not. We simply take it as a convenient illustration because it so well exemplifies what we have found by study and experience to be a fact.

SPIRITUALISM AND THE NOVELISTS.

ALLEN SIMS.—We can class both your questions under this heading and answer them together. First, as to the accuracy of the statements made by Miss Florence Marryat in her books on Spiritualism: We knew Florence Marryat, and do not like to say anything in disparagement of that warm-hearted, impulsive writer, but we never thought of her as an exact chronicler. She hated formalism and was impatient of restraint. Consequently as it takes restraint to be accurate, some of the details given in her accounts of experiences in psychic phenomena are open to doubt. But of the general truthfulness of her stories we have no reason to be suspicious. She had that large, generous nature, the presence of which is so helpful to mediums, and consequently she was favoured with experiences that do not fall so readily to colder and more precise minds.—As to Du Maurier's "Peter Ibbetson," we do not know what foundation the famous artist had for his statements on "dreaming true," although some people claim that they have confirmed the truth of these things by their own experience. We suppose it depends on the person and the kind of "dream life" they enter upon during sleep. Certainly we know people who, however much they practised the instruction given in the book, would never come within miles of Peter Ibbetson's dream experiences.

THE GENESIS OF THE HUMAN SPIRIT.

C. W.—This is a very deep question on which opinions vary widely. It would require a special article to deal with it even on the basis of a single explanation. We find it sufficient as a working hypothesis to suppose that the human being is an individuation of the infinite spirit, a centre from which undifferentiated spirit comes forth into self-knowledge, so in that sense it might be said that although Spirit is eternal, the human spirit as an individualised consciousness has its beginning in the material world. This is a very imperfect explanation, but it is as far as we can go in the matter in a brief answer like this.—With regard to your other question, the matter is dealt with in the reply to another enquirer and will doubtless come under your attention, but it is not a fact that a controlling spirit's ideas are always in accordance with those of the medium even on the disputed question you raise; we have known instances to the contrary.

WAS TENNYSON A SPIRITUALIST?

H. G. HUTCHINSON.—You ask if Tennyson was a believer in Spiritualism, but we cannot answer the question definitely. We have reason to know that he was interested in it, since he read LIGHT "from cover to cover," as he said, and once invited its then editor, the Rev. William Stainton Moses (M.A., Oxon.), to stay with him at his home in the Isle of Wight, an invitation which was accepted. His belief in spirit communion and his mysticism are apparent to all students of his poetry, and you are probably familiar with his work and know the lines in "In Memoriam" and the noble passage in "The Ring" which are amongst the indications that Tennyson taught Spiritualism in its highest and best sense.

LIGHTS IN SEANCE PHENOMENA.

G. COPE.—The appearance of lights at séances, while it is a quite authentic phenomenon, is not easily to be dealt with along purely scientific lines at present. But a good deal is being discovered in connection with investigations into ectoplasm, of which we may have something to say later. In the meantime "spirit lights" have a good pedigree, so to speak. Thus in the religious history of the past we have stories of mystical lights in connection with St. Francis of Assisi, St. Ignatius of Loyola, and St. Philip Neri, amongst many others, but most of these cases relate to illumination of the person or face of the saint by the auric light. But then figures at séances are frequently seen by their own radiance. A great deal of information as to the nature of the light is likely, as already mentioned, to be gained in connection with investigations into ectoplasm, so that eventually this religious "miracle" and psychic phenomenon will be made generally credible and intelligible.

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ANSWERS TO CORRESPONDENTS.

C. WELLS.—Letters for Mr. Hope, of Crewe, can be forwarded if addressed to him here.

R. GOODWIN.—We shall deal directly or indirectly with your questions in other columns. But we cannot do more than touch on them generally. Opinions differ so widely in details.

Z. R.—The writer of the paragraph referring to psycho-analysis was expressing a passing opinion on a subject upon which opinions are various and conflicting.

J. SCOTT BATTAMS.—Thank you for letter and the article which we have passed for insertion. But you were in error in supposing that LIGHT had made no allusion to Mr. Clodd's article. There were two or three brief comments on it at the time.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle, Mr. Cowlam; 6.30, Mr. H. Boddington.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Robert King.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. C. O. Hadley; 6.30, Mr. T. W. Ella. 25th, 11, choral service; no evening service.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Walker. Thursday, 8, Mrs. Golden.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate Tube Station).—To-day (Saturday), whist drive in aid of Building Fund. Sunday, 11 and 7, Mrs. Mary Gordon, addresses and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Annie Boddington, address and clairvoyance. Friday, 8, free healing.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Jennie Walker. Monday, 8, healing. Wednesday, 8, Miss A. Scroggins.

Peckham.—Lausanne-road.—7, Mr. R. Boddington. Thursday, 8.15, Mrs. C. O. Hadley.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Rev. G. Ward. Wednesday, 8 (to arrange). Christmas day, closed.

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Yet this Christmas Day that will cast its cheerful glow over many millions of British homes will see millions of children in the throes of Starvation, and thousands dying agonising deaths—and even in Britain there will be many little children deprived of the joys of Christmas, children who will be left in want at the time of the year most sacred to children above all other periods.

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SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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NOTES BY THE WAY.

In winter's darkness and dule
How shineth the light of Yule!
Under its spell the gloom
Is as a flower a-bloom,
And sadness is changed to song. —ANON.

We are about to celebrate what the old-world poet Wither called "our joyfullest feast," and certainly the conditions are far better than what we might have anticipated only two short months ago. There have been some political changes that justify optimism for the future. The healing of old sores and the opening of prospects of world-peace and a more humane social order—these are great things. But all is still far from well with the world, and it is hard to recapture the festal glow of Christmas as it was. Sometimes we are tempted to cast a "longing, lingering look behind" on days when life was more simple and homely, and before the telephone, the gramophone, the automobile, the submarine, the machine gun and the other triumphs of science and civilisation had come to light. But those are our weak moments. We know that all these things in their various ways mean power over our environment and are the blind and often misdirected struggles of the soul to pass the limits of Matter and Space and Time. It would annihilate distance and discovers the telegraph; it would fly and finds out the aeroplane. To-day it is face to face with the Unknown, and sometimes seems within an ace of touching forces that, handled with folly, might blow the whole planet about its ears. There is no real danger. The "Divinity that shapes our ends" is still active and vigilant. We can keep our Christmas Feast without qualms.

Before the war and its after-effects—especially the after-effects—shook some of the wealthy idlers of our civilisation into a sense of responsibility and reality, they delighted in "ghostly thrills." They stimulated a jaded appetite for artificial pleasure by contact with something that related to "goblins, graves and sepulchres." Spiritualism, in its baser aspects, provided some of them with opportunities of a "psychic debauch" of sensations for which they always paid very bitterly in the end, for it is ill trifling with things that in the natural order are sacred and august. Still, there is a legitimate literary pleasure to be

derived from a ghost story artistically told. But that "delicious creepy sensation" which the fiction-monger can so deftly produce is not likely to be much sought after at this particular Christmas season, unless amongst the young, to whom—because they are young—we would grudge no such delights. These may well form food, of a kind, for the juvenile fancy and imagination. But most of the older folk will get all the "creeps" they need from a study of their Income-tax demands, "rate papers," and bank pass-books. And the more their happiness depends on these considerations the more "cold chills" they are likely to experience.

But on this question of the "vanity of human wishes," and the contrast of physical comfort with spiritual tranquillity it is quite easy to be mawkish. In one of Mr. Bernard Shaw's plays a sour Puritan mother tells her daughter who is starving for the social joys of youth that she must find her happiness within herself. That is, of course, sickly cant in such circumstances. It is like consoling a hungry waif with a tract on holiness of life, a piece of smug hypocrisy which fortunately is now out of date. The manly (and womanly) view of the afflictions of penury is that they are something to be faced cheerfully and grappled with in a spirit of faith and courage. They are like the frost which numbs the shrinking soul, but which, when he goes forth to meet it, "warms more kindly than red brands." And there is another reflection which occurs to us here. It is the power and supremacy of the spirit. We are hardly at the fringes of an inquiry which will in time reveal to us its mastery over earthly conditions. There are many "miracles" to be outworked. Some of them we suspect have not "got through" yet because of that feebleness of modern faith and of the human will, which, confronted with material ills, can only turn away its head and maunder dismal platitudes about finding all one's happiness within, as though the physical world were some objectionable condition which had drifted into the Creator's design without His knowledge or consent. Physical life is a very important thing indeed. It is not everything, of course, but for us it is a very substantial half of our life and to be respected accordingly.

SIR ARTHUR CONAN DOYLE IN THE PULPIT.

On Sunday evening last there was a long queue waiting for fully an hour before the opening of the Anerley Congregational Church, London, to hear Sir Arthur Conan Doyle preach a sermon from the pulpit on "The Life Eternal." Sir Arthur spoke for an hour, and the congregation of the crowded church displayed an intense interest in every word he said. In the course of his remarks Sir Arthur said that with regard to psychic phenomena these were admittedly in themselves a crude and ignoble form of manifestation, but they had nevertheless a very real meaning. They drew attention to higher things and appealed to minds upon which more elevated revelations would have no effect.

Before concluding his sermon Sir Arthur told a Christmas story of a dead son who talked to his mother, a Sheffield woman, for fifteen minutes.

"This is a beautiful land," he said, "and we can get Christmas presents here, but there are no Christmas presents like a mother's voice."

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THE PROGRESSION OF MARMADUKE

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 807.)

May 7th, 1916.

THE EXPRESSION OF THE DIVINE SPIRIT IN MANKIND AND ITS PERFECTION IN THE LIFE HEREAFTER.

"All men have the divine spark within them and can develop it, more or less, as they will to do so. The ordinary human being is quite unconscious of this divinity in himself; it is there, but unfelt and hidden. What can quicken it? Love may do so, or sympathy with another's sorrow, or a great grief may kindle it to a flame; but alas! how often it lies impenetrably hidden during the whole of earth life, and only when the spirit leaves the body has it the opportunity of being recognised, and even then it may be long years before a man progresses sufficiently to allow the divine within him to reach any degree of perfection. If children were taught that all are divine in possibilities and that it lies with each one of them to become a living Christ-example on earth, then there would be a hope that the best in mankind might be brought out, and progress from generation to generation be noted.

"Alas! this war has taught us that mankind is only in its infancy: that although much humanity has been shown, and deeds of mercy and kindness have been done, yet revengefulness and vindictiveness are still flourishing on earth, and only need the chance of expression to show themselves in all their horrors. I am no pessimist, but I do say that until the earth wakes up to acknowledge itself only a part of the infinite whole, there will never be the true teaching given to the children who are to form the world's workers when the present generation has passed out of its sphere.

"Think what it would mean if the children raised their voices from their earliest years in favour of peace, mercy, and justice—if they looked on all nations as their brothers; if they knew of the results automatically awaiting good or evil deeds in the life to come! The adult population cannot be trained in the same way, and made to change the ideas so deeply rooted in them, but with the children there is productive ground to work on. First let the 'Spiritualists' (as they are called) come boldly forward and speak out. Let every Spiritualist be a propagandist in his own household and his own circle of friends and there would soon be a consensus of public opinion sufficiently large to exercise a powerful influence on the minds of the young. Not at once would schools be induced to give the teaching, but little by little it would permeate every grade of society, until at last it would be everywhere recognised, and would oust many of the ancient dogmas which have too long been preached without a living faith in them.

"Now when a man comes over here there is a stirring of the divinity within him, and although at first it may be only a pain, a pang at seeing himself known in all his crimes and viciousness, yet the pain itself is healing, and passes when false pride is cast away and he tries to remedy the faults and sins which have encircled him in earth life, and for which he is now suffering the tortures of remorse. Men do not at once recognise that this anguish is the struggling of the divine within to assert itself and break free; but after a time it is seen that the pain is associated with progression, and it is welcomed as an escape from the evil ways and tendencies which, unchecked in earth life, have clung to the arisen spirit and for a time have bound it with the now-detested chains of old habits and customs."

May 14th, 1916.

THE INFLUENCE OF THE SUB-CONSCIOUS SELF IN THE DEVELOPMENT OF CHARACTER.

"Deep down in the inner nature of every man I believe there is something higher and nobler than that which is usually shown to the world. It may lie dormant but there it is, ready to be awakened. That is why there is the possibility of progress for all mankind. Suppose that, while in earth life, we had no hidden sanctuary in ourselves where the best and highest in us lies concealed! Then there would be little chance for us if we had once taken to evil ways. The outer man would be eaten through and through with the diseases he had created in his own character. But inside the outer husk there is the germ of what the man should have been; and when it sees its outward self play-

ing so pitiful a part in life's school, it begins to awaken and assert itself, and to say: 'All of you is not there. I am a part of you, too. Let me act for you, think for you, plan for you, and I will take you out of your prison house: the walls of sin which you have built round you, and which are pressing out the life which God has given you.'

"I think there must be a time like this in every man's life; for even if not in the earth life, then it comes when we reach the spirit-world, and stand in shame and nakedness, watching the horrible spectre of ourselves as we really are; stripped of all that could hide our sin; ashamed of our own repulsiveness, yet defiant, and willing to cry out: 'Why was I made so? I have had no chance!' Then our inner self steps quietly forward and whispers: 'Have you not had a chance? Were you not warned by conscience when you did your first evil deed? You have neglected the warnings and wrecked your own life, yet here am I still—your inner self, which some men call conscience, and some recognise as the real man. All is not yet lost. Put yourself under my guidance and I will lead you to the better path; I will clothe you, not in shame but in honest self-esteem; and I will give you an outward semblance which will not fear to show itself to its fellows.'

"That is my idea of the inner self of man. There is the spirit-man contained inside the earth-body. Why should there not be the second mentality: the purer mind inside the grosser one? There is often a dual consciousness when we do things 'unthinkingly,' as we say. My belief is that all this unconscious action proceeds from the real self. 'A man awakens to his sins,' it is said. What awakens him but this inner self? Whence comes the prick of conscience after years of hardening sin? I think we are dual in every part of us, and if we could realise that there is always the better part, we should not fall such an unresisting prey to temptation as we do.

"Now may I say a word about myself? I am working more amongst the soldiers than ever, and I see a wonderful spiritual unfolding in these men when they realise they have left the earth and entered on the higher life. Rough and uneducated as many are, they have taught me valuable lessons of self-sacrifice and self-renunciation, and when they ask me for help and for my prayers I feel how utterly unfitted I am to place myself above them as a teacher. And yet I have learnt much through sorrow and suffering, and if only I can help them, whether fitted or not, I shall try to do so and to be worthy of the task entrusted to me.

"This life brings out all that is best in man: a best which I never thought was in me; but I must not rest and think that because I have conquered some of my faults I am therefore good. I am not, but I shall be, and one day you will not have to wonder, 'What is Marmaduke's attitude?' on any point of ethics, for you will be able to say, 'Whether he attains it or not, he is at least striving for the highest.'"

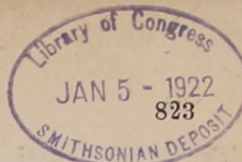
May 28th, 1916.

THE NEED FOR CONCENTRATION OF PURPOSE AS TO OUR AIM IN LIFE.

"Most people on the earth-plane get into a habit of drifting, and live from day to day without setting any definite aim before them. To 'take no thought for the morrow' is in one way right but not in others, for each day does not bring such men and women nearer the desired goal, but is lived as though the earth life were all, and there was no future to prepare for. More and more I recognise that everything fades into insignificance beside the great facts of immortality and responsibility. We are immortal—ergo, we are responsible beings: responsible for the use we make of our lives; and responsible for the help or hindrance we can be to others in their progression or non-progression. We should have one definite aim in view which is paramount, and to which all other desires and wishes must give place and that is the training of ourselves to be useful and worthy members of the spiritual plane.

"Character resembles the coral islands built by millions of tiny creatures which die and leave their shells behind them. Each one is so small, so infinitesimal, that it would not be missed, but together they raise up a mighty reef

(Continued at foot of next column.)



The Christmas Festival in the Spheres.

FROM THE VALE OWEN SCRIPT RECEIVED BY THE VICAR OF
ORFORD ON CHRISTMAS EVE, 1919.

Communicated by "Arnel."

IT is Christmas Eve, my son. I wonder how many there are in the earth life who have any idea of the tremendous forces which gather about Christendom at seasons such as this. Of course, you know that the interaction between the earth sphere and these of the spirit-life is continuous. It varies in intensity also, in ratio to the amount of power yourselves generate by your devotions. In this word I include not alone your set prayers, either private or public, but the whole content of sentiment which, at certain seasons, hovers about the earth.

We here on this side keep our Festival of the Christ Child as do you, and with more certainty of knowledge and less hazard of speculation. For here we have the Christ Child in our midst—not more certainly or more powerfully than have you—but at this season, as at other times, He manifests to us His presence visibly, while on earth He is seen thus but by few. The time is ripening when such vision shall be open to many more than it is now possible it should be. But that time is not yet.

At this Holy tide He comes as Christ the Child, and is in many spheres manifest at one time. The number matters not. He has that power. He comes in Presence Form which, mark me, is Presence real. So when the multitudes are come together for worship then He is seen to gather visibility before them in such wise as is most meet for their help and uplifting. And at these assemblies to-night and to-morrow night and through the whole tide of Christmas many will be wooed from the earth life in their sleep time—and a few while waking—and will be taken to that heaven appropriate with their own degree, spiritually reckoned. There they will join with their compeers incarnate to worship the Child their King.

Thus it is, my son, that all that sentiment of love and goodwill and peace with one another, which you call the spirit of Christmas, is swelled in volume by our contributions sent to you from all the spheres. By you it is absorbed and enjoyed; and how few of you know how near we are at times of your aspiration such as this. Yet we are so near to you as were those who to the shepherds told the news of old. They were "with" the shepherds, says the Book. So are we also with you in very deed.

MUSIC IN THE NIGHT OF TIME.

By MRS. F. E. LEANING.

"The time draws near the birth of Christ,
The moon is hid, the night is still;
The Christmas bells from hill to hill
Answer each other in the mist."

These lines, and the other stanzas of Tennyson's beautiful canto, come naturally to the mind at this time of year, as naturally as the robins and the holly. Although we know the actual birthday of that most lovable One, God's darling and ours, did not take place at this time of year, yet since it is His day for remembrance, it is well celebrated at the mid-point of the long starry Arctic night, the true birth of the year and of light. Again and again, of course, we have been told that the festival dates back as far as man can compute time, and as Mrs. Besant says: "The profound verities touching the divine and the human spirit were as much truths twenty thousand years before Jesus was born in Palestine as after He was born." That all the ancient solemnities and joys that have ever centred round a Virgin and her babe, in no matter what religion, should converge here, does not make our own less sacred but rather more so, "so that the Christmas bells are ringing throughout human history, and sound musically out of the far-off night of time." ("Esoteric Christianity," p. 164.)

There is a pretty legend of Christmas Eve, told by Kipling in verse, and coming down from Saxon times, about a priest of St. Wilfrid, named Eddi, and how he rang the bell at midnight, but no one came. The altar

candles were lighted, however, and the service proceeded, until "an old marsh donkey" came wandering in and stared at the flame, and then "a wet yoke-weary bullock" pushed through the open door. With Eddi himself, these made three gathered together; and to them he preached the good news, telling the ox "of a manger and a stall in Bethlehem," and the ass "of a Rider that rode to Jerusalem."

It is indeed a fair thought that links not only angels and sages and a mighty star, but the "lumber beasts" as well, with the coming of this little Child, who loved all living things. Possibly the giving, rather than the taking, of their lives, may come to be the means some day of celebrating Christmas. What a day that would be for them! And immeasurable sufferings of other kinds would also cease if men were everywhere minded to have it so, and to follow out the behests of a holy and loving spirit in all their world-wide dealings with each other. The kingdoms of this world are, we know, however slowly, moving nearer to their destined and inevitable redemption. We are at least nineteen hundred and twenty-one years nearer than before, and so, as these thoughts began with music, they shall end with it, in a carol written by G. K. Chesterton in 1912:

"The thatch of the roof was as golden
Though dusty the straw was and old;
The wind had a peal as of trumpets,
Though blowing and barren and cold.

The mother's hair was a glory
Though loosened and torn;
For under the eaves in the gloaming
A child was born."

(Continued from previous column.)

which can wreck and sink the largest ships. So with our faults: each one seems so little—a hasty word, a slothful impulse, an unkind thought: all so small that what effect can it have? If conscience pricks us, we say: "Oh, it is only this once!" Yes, but the door has been opened for the twice, three times, four times, till the little fault becomes a habit, and one part of our character has an ugly smirch. Now think of the other side. We dislike a person, yet do him some little act of kindness. Next time it is easier to show him sympathy, for he does not repel us as he did, and everything we do to help him softens us more and more towards him. Think of anyone unkindly and you will feel so but kindness begets love, and love can never change again to hate.

"I know I have not the right to preach on conduct, but I have learnt so much since I have been here that I want to pass on my experiences to others, and all I have written does not mean that I have practised the virtues advocated, but simply that I have learnt how necessary they are, and how without them our lives are worse than useless, and

we have to pay, on this side, in suffering and sorrowful regret for our wasted opportunities on earth. Would that from every pulpit the truth could be thundered, that all beliefs, all creeds are futile, that deeds alone and our attitude of mind count in this world here, and that we shall bitterly regret it if we neglect the teaching we receive in earth life; for the schooling here is of a sterner sort, and automatically drives us before it as chaff before the wind.

"Happy they who attain to this knowledge while in the earth body: 'If I had known!' I cry to myself even now, and that cry echoes through borderland and the gloomy spheres of greyness and mist: 'Oh, if I had only known!' Can we not stir up the preachers so that first they may themselves know, and afterwards pass on their knowledge? If only we could save mankind from the misery of a too late repentance, and the remorse of knowing that atonement is impossible, we should make of the earth a better place, and shorten the period of probation here for many who are now in gloom and darkness."

(To be continued.)

THE STORY OF BETHLEHEM: ITS PSYCHIC SIDE.

ADDRESS BY DR. ELLIS T. POWELL.

Before the Members of the London Spiritualist Alliance.



DR. ELLIS T. POWELL.
Author of "The Evolution
of the Money Market."

The final meeting for this year of the London Spiritualist Alliance, held in the hall at 6, Queen Square on Thursday, December 15th, was one of the most successful in its annals. There was an overflowing attendance, and an enthusiastic tone about the proceedings that speaks well for the vitality of the Alliance and the keen interest taken in its meetings. It had been intended to give a selection of Christmas carols, but this did not prove possible. However, those good friends of the L.S.A. and sterling musicians, Miss Dorothea Walenn and Miss Emmeline Brooke, came to the rescue with two beautiful violin solos with pianoforte accompaniment.

The Chairman, Mr. H. W. ENGHOLM, in introducing Dr. Powell, said that they had reached another milestone on their road. The year now coming to an end had been a year full of uncertainties and difficulties, but he was glad to say that the difficulties had been overcome. The London Spiritualist Alliance to-day was in a flourishing condition, its membership having increased by many hundreds. Mr. Engholm here took the opportunity to pay a tribute to the loyal services of the staff. The Alliance had week after week presented every phase of the great objects that they stood for, and he knew from the many letters he had received that the work had not been in vain. They had had on their platform practically all the best authorities on the subject, and in spite of the financial difficulties of the time the Alliance had been able to sustain its activities and give its services for the lowest possible fee. They had moved into new premises, which he anticipated would be the home of the Alliance for good, and had fitted up the place with every needful appliance for their work. It was their aim to make the Alliance eventually the greatest centre in the United Kingdom of the great truth they represented. Already they had members in every part of the civilised globe. That night they were to hear an address from Dr. Powell, who would give them some of the inner meaning of the Festival which was dear to the hearts of all Christians.

Dr. Powell said:—

I think we had better begin with a perusal of the ancient Christmas story itself, and I will endeavour to put it in such a form that it may make as nearly as possible the same impression upon your minds as it made upon the original hearers now nearly nineteen centuries ago. I spent last Sunday evening on an attempt at a revised translation for this purpose, and I give it below. Amalgamating the two records given by St. Matthew and St. Luke respectively, the story begins with the Annunciation, as told by St. Luke. (Luke i. 26-38).

"The angel Gabriel was sent from God to a town in Galilee called Nazareth, to a maiden affianced to a man of the name of Joseph, of the house of David. And the name of the maiden was Mary. The angel came into her presence and said: 'You happy woman, with favour heaped upon you! The Lord is with you.'

"She was greatly agitated at his words, and thought to herself, 'Whatever can this greeting mean?' So the angel spoke again and said, 'Don't be frightened, Mary, for you have found favour with God. You will conceive, and you will have a Son, and you are to call his name Jesus.'

"How can this happen?' said Mary, 'seeing that I have never been united with a husband?' Answering, the angel said to her: 'Pure spirit shall operate upon you, and the power of the Highest shall surround and envelop you; and therefore the Holy Offspring will be called the Son of God.' And Mary replied, 'Here is the Lord's bond maiden. Let it all be as you say.'

Observe the beauty and delicacy of the language, quite obviously chosen in order to convey the idea of Divine operation in a fashion wholly different from the normal process of procreation. But of that I will say more at a later stage. At this point we take up the narrative as given by St. Matthew, and Joseph comes on the scene.

"Now the birth of Jesus Christ was in this way. When His Mother Mary was affianced to Joseph, but before they were married, she was found to be pregnant by pure spiritual instrumentality. But Joseph, her intended husband, being a 'white' man, and anxious not to expose her, of all people, to scandal, was inclined to break off the engagement privately. While he was still worrying over it, an angel of the Lord appeared to him in a dream, and said: 'Joseph, you son of David, don't be afraid to make Mary your wife, for That Which is engendered in her is of pure spiritual origin. She will give birth to a son, and you are to call his name Jesus, for he shall save His people from their sins.'

"When Joseph awoke he did as the angel of the Lord had commanded him. He took Mary to his home as his wife, but refrained from all marital relationship until she brought forth her firstborn son, whose name he called Jesus."

JOSEPH AS A "WHITE" MAN.

You will have noticed that I have represented Joseph as being anxious not to expose "her, of all people," to scandal. There are no words in the original exactly corresponding to the expression "of all people." There is, however, a peculiar emphasis on the "her," which can only be brought out in English by means of a circumlocution. What the Evangelist wants to tell us is the fact that the girl was Joseph's first consideration. He did not care about himself, nor about anybody else, so long as he could protect her. Tradition represents him as a man a good deal older than his intended wife—a man probably nearing middle age, though she was still in her teens. All that we know of Joseph could be put into half a dozen lines of a newspaper. He played a humble but vital rôle in the most tremendous drama in the history of the world. It is to his eternal credit that when he found himself in one of the most difficult positions that a man can ever occupy, his first thought was for the girl, and this although he might quite naturally have supposed that she had played him false. He justified the Divine foresight which selected him for his task—a white man to his finger tips. Thank God, a contact with the Unseen tends to generate this charity, unselfishness, large-heartedness and unconventionality.

At a later stage Mary and Joseph travelled from the Nazareth home to Bethlehem, and there the child was born, according to tradition, in a cave, because there was no room for his parents in the khan or inn. We resume the story in St. Luke's words:—

"In that same country-side there were some shepherds keeping watch over their flocks by night, under the open sky, when an angel of the Lord suddenly stood by them, and the glory of the Lord flashed all around them. They were terribly afraid. But the angel said to them, 'Don't be alarmed. This is good news I am bringing you—news of a great joy that is meant for all people. To-day there has been born to you, in the city of David, a Saviour who is Christ and Lord. And here is a token for you. You will find the baby wrapped in swaddling clothes, and lying in a manger.'

"And all of a sudden there was with the angel a thronging band of the heavenly army, praising God and saying, 'Glory to God in the highest; On earth peace towards men with their hearts in the right place.'

This last expression is perhaps a little colloquial. On the other hand "Peace towards men of goodwill" is altogether too tame as a rendering, and "Goodwill towards men" is wholly unjustifiable. We turn once more to the story:—

"Now when Jesus was born in Bethlehem of Judaea, in the days of Herod the King, certain psychic researchers came from the uprising of the sun, saying, 'Where is the newly-born King of the Jews, for we saw his star at its rising, and we have come to do homage to Him?'

"Then Herod, sending for the psychic researchers, made particular enquiries from them as to the exact time of the appearing of the star: and sending them to Bethlehem he said, 'Go and make the strictest enquiries about the child, and when you have found him, send to tell me, that I also may come and do homage to Him.'

"And hearing what the King said, they departed, and, look you, the star which they had seen at its rising kept going before them until it came and stood right over the place where the child was. And when they saw the star they were in a perfect ecstasy of joy.

"Entering the house [to which apparently the Holy Family had removed from the cave] they found the Child with His Mother Mary. And prostrating themselves they did homage to Him: and unpacking their caskets, they offered presents to Him—gold and frankincense and myrrh. Then, having been taught as by an oracle in a dream not to return to Herod, they went back to their own country by another route. . . . When Herod found that the psychic researchers had fooled him, he was furious. . . .

I hope the psychic researchers of the world will go on fooling its Herods, until we reach the happy stage when there are no more Herods left to obstruct humanity on its upward path.

SPIRITUALISTS FIRST AT THE CRADLE.

Taking up my parable from that point, I think we may fairly say that we have the best of all titles to celebrate the Christmas season, for it was the Spiritualists who gave the first welcome to the Babe of Bethlehem. Before the Christian Church was founded, before there was Christianity at all, and while yet its Founder was but a few hours old (in the physical sense) three Spiritualist leaders knelt at the cradle in the Bethlehem cave, and offered their gifts of gold and frankincense and myrrh.

There is nothing in the least far-fetched or fanciful in the suggestion. The three visitors who came to the birth-cave are called in the original record "magi," which is transliterated into Latin as "magi," and is the root of our words "magic" and "magical." The three visitors, called in our translation "wise men," were really psychic researchers, occultists, students of the deeper and higher aspects of nature and spirit, as all their scientific progeny are to-day. That, again, is not a fantastic idea, nor yet a piece of special pleading in the cause of Spiritualism. You can confirm it by consulting any Latin or Greek dictionary under the appropriate heads. The word suggests quite a pretty problem for the antagonists of Spiritualism. They are fond of quoting the fate of Elymas, the "sorcerer" (Acts xiii., 8-11) as a warning to Spiritualists to keep away from "sorcery." Elymas, we know, used his knowledge and power to withstand the preaching of St. Paul, and was smitten with blindness. But unfortunately for the exploitation of this episode as an argument against Spiritualism, the word here rendered "sorcerer" is the same as that translated "wise man" in the story of the world's first Christmas. Elymas, in fact, was a psychic researcher, an occultist; but he used his knowledge to hinder, instead of to further, the cause of God, and met with a well-deserved penalty. Incidentally, it is worth while to note that the New Testament allusions made to the three psychic researchers who came from the Far East to the Bethlehem cradle are wholly complimentary. In fact their knowledge of Spiritualism enabled them to receive a divine communication ordering them to give no information to Herod, but to return to their own country by another way; which accordingly they did. Next time you are told that psychic research is antagonistic to Christianity, remind the critic that the psychic researchers were first at the Bethlehem cradle, first to discern the tremendous significance of the event, at a time when there was not a single Christian in the world.

The star in the East, which these psychic researchers saw, was almost certainly subjective, discerned by them as a result of their possession of clairvoyant vision. Otherwise, if it were objective, it would have guided Herod as plainly as it guided the Magi, and there would have been no need for his crafty enquiries from them. This is a much more likely view than the theory that the star was objective, visible to the whole world, and was the result of a conjunction of three planets—Saturn, Jupiter and Mars. Such a conjunction did occur about the time of the birth of Christ, but to my mind all the weight of probability is against that conjunction being the ever-famous Star of Bethlehem.

WORLD-WIDE EXPECTANCY.

Anyhow, the Magi, far away in Persia, would certainly be on the look-out for some great episode in human history. Their occult studies would have reinforced the general expectation of the whole world at that time. We must revise our old idea that the first Christmas broke unexpectedly upon the human race. I suppose we get that idea because, at all events, with the great majority of people, their only acquaintance with the history of the period of the Nativity is drawn from the New Testament. They think of the birth at Bethlehem as a shaft of sudden

light breaking in upon the darkness of the Jewish and Pagan world. As a matter of fact, however, there had been ages upon ages of preparation. The work of all the great pre-Christian adepts, such men as Krishna, Moses, Hermes, Orpheus, Plato and Buddha, had been directed under the hands of the Supreme into preparation for the crowning event. And as might have been expected, the loftier spirits among mankind, breathing a higher atmosphere than the generality, sensed the coming of Christ, though in only a very few cases could they have put their own feeling into the shape of articulate language. One illustrative quotation I may well give. It is from the fourth Eclogue of Virgil, written about thirty-seven years before the birth at Bethlehem. The poem has been called one of the unconscious prophecies of heathendom, but I prefer to regard it as being neither unconscious nor yet as coming from heathendom:—

"Come is the last of the ages, in sibyl's song foretold.
Now is the world's grand cycle begun once more from of old.
Justice the Virgin comes, and the Saturn kingdom again;
Now from the skies is descending a new generation of men.

Homeward at eve untended the goat shall come from the mead
Swelling with milk; flocks fearless of monstrous lions shall feed;
Even thy cradle blossom with tender flowers, and be gay.
Every snake shall perish; the treacherous poison weed
Die, and Assyrian spices unsown by the way.

"Ages blest, roll onward!" the Sisters of Destiny cried
Each to her spindle, agreeing by Fate's firm will to abide.
Come to thy Godlike honours; the time well-nigh is begun;
Offspring loved of immortals, of Jove great scion and son!
Lo, how the universe totters beneath heaven's dome and its weight,
Land and the wide wastewaters, the depths of the firmament great!
Lo, all nature rejoices to see this glorious day!"

These are the glowing words in which one of the greatest poets of antiquity pictured his own sense of some great and auspicious crisis pending in the world's history.

THE VIRGIN BIRTH.

To us as students of the manifestations of life on many planes, Virgin Birth surely presents no difficulty. Of course, it is not unique to Christianity. Earlier religions, which have paved the way for the manifestation of the Christ, have been founded and propagated by adepts who were reputed the offspring of a virgin and some higher power than men. But even without entering into that vast field of psychic lore surely one may discern enough in biology itself to disarm much of the futile criticism which is aimed at the Virgin Birth. For birth in its ordinary sense results from the setting in motion of certain forces by human volition. Men and women can set them in motion but know not how they operate, nor can they control them when once the motion is begun. Hence we speak of the parents as agents in the procreation, not the creation of children. And if in normal circles these forces operate in response to one particular kind of stimulus, what is there inconceivable in supposing that He who made them and controls them should not for His own purposes occasionally set them in motion in some other way? What possible warrant have we for saying that there is no such thing as Virgin Birth, when as yet we know so little of the nature and operation of the multitudinous life forces with which we are surrounded? Remembering that ignorance, I am simply staggered at the poltroonery of certain Christian scholars who are ready to surrender a great truth like the Virgin Birth as a means towards a futile and superfluous effort at what they are pleased to call the "reconciliation" of religion and science.

In this connection I have not hesitated to make my translation speak of "pure spirit" instead of the traditional version which gives us "the Holy Spirit." The fact is that all the best ancient versions omit the article and speak of "pure spirit" where our translators have personified the agency, inserted the article, and given us the words, "the Holy Ghost." I suppose it is this misapprehension which has been the origin of the clause in the Creed, which speaks of Christ as being "conceived by the Holy Ghost"—and this in itself is a doubtful translation of the Latin original. The traditional view is objectionable for various reasons. One is that it deliberately isolates one of the aspects of the Trinity, making Him into a separate person and attributing to Him, as a separate individual, an active part in the generation of Mary's son. But since the three aspects of the Trinity are not disjoined "persons" in our sense of the word, this view is theologically false. Another objection, and an even stronger one, is the suggestion, almost necessarily involved in the traditional view, that there was something in the nature of a process of personal procreation leading to the birth at Bethlehem. This view is to my mind

totally excluded by the delicacy and restraint of the original, which, as I said, conveys the idea of Divine operation and envelopment, bringing the life of the Logos into time and space and matter through the medium of Mary's physical organs in a manner entirely different from that which normally sets the forces of generation in motion. We do not know what life is, nor where it comes from, except that spirit is its highest form, for "God is spirit" (not "a" spirit) and that from spirit in some way or other all life originates. Therefore the expressions of the Evangelists are infinitely more lofty than the ideas enshrined in the traditional belief. As a declaration of the tremendous energy and efficiency of pure spirit they must commend themselves to every earnest and reverent student of these mysterious but most potent forces.

I said briefly that the familiar words "goodwill towards men" were quite out of the question. The only possible rendering of the original, if we keep to those terms, would be "peace towards men of goodwill." But that does not bring out the full sense, and therefore I have ventured to render it "peace on earth towards men with their hearts in the right place." It hardly needs to be pointed out to such an audience as this that the indiscriminate outflow of goodwill from the Divine side of life would be contrary to what we know of the economy of that kind of power. Unless there were the desire and the inclination to receive the gift, its attempted bestowal by God Himself would be perfectly futile. Man must bring himself into an attitude of willing receptivity before the Divine grace can begin to operate upon him. What we have in the immemorial Christmas message is just a declaration that as a consequence of the Incarnation there will be a larger and deeper peace for men and women whose hearts are in the right place—that is to say, for men and women who try to bring their spiritual faculties into such an attitude as renders them capable of receiving the Divine gifts. But even at Christmas time there will be no attempt to force them down anybody's throat.

PSYCHIC SIGNIFICANCE OF THE CAVE.

You will notice that I have alluded to a cave as being probably the actual scene of the birth. We know that before the year 132 of our era, Bethlehem was the scene of Christian pilgrimage and worship as the birthplace of Jesus. Some years later, probably about the year 150, Justin Martyr describes the scene of the birth as a cave near the village. Certainly there were many ancient cave stables in Palestine, and caves are still used for stable purposes. We know also that the great St. Jerome went to reside at Bethlehem in the year 386. There he lived in a grotto near the cave of the Nativity, and there he is believed to have prepared the translation of the scriptures into Latin, which is the basis of the version still used by Roman Catholics and known as the Vulgate.

The fact of the cave, however, opens up a whole world of psychic suggestiveness. The possessors of the ancient wisdom of Egypt had three ways of expressing their thought. The first was clear and simple, the second symbolical and figurative, the third sacred and hieroglyphic. Thus, the same word assumed at their will either the literal, the figurative, or the transcendental meaning. One of the early interpreters very well expressed the difference between the three modes when he designated it as consisting of (1) speaking, (2) signifying, and (3) concealing—concealing, that is to say, from all but people whose sincere study had given them a title to know the inner truth.

These principles can be applied to the story of the Nativity. "The Cave of Initiation" is a very ancient phrase, signifying the gloom and darkness into which the initiate must plunge on his way to the higher knowledge. Even so does the Logos plunge into the cave as a result of His descent into space and matter for the sake of us men and for our return home. At the very outset of the great experiment we have the prefiguration of the adoration and dedication of the two natures of man to the Christ conception. He is born as in a stable among the animals of our physical nature. These animals and the sheep outside have all to be shepherd by dedication to Him. "All we like sheep have gone astray"—that is to say, our animal propensities are prone to wander all over the place. But even so our nature can be aroused by the Divine call, such as the angels gave to the shepherds, so that it becomes anxious to worship, adore and follow. There comes a point when the Divine summons operates upon our nature as the clarion call of the angels did upon the shepherds: so that we echo their words—"Let us be off to Bethlehem to see this thing that the Lord has told us of." In language congenial to psychic researchers, "Let us find out for ourselves what the Incarnation is and what it means to our eternal destiny."

But the worship of the ordinary physical nature will not suffice to round off the transaction. "Except a man be born from above he cannot see the kingdom of God." It will not suffice that he is merely born from below in the physical sense. His body, as the vehicle of spirit, springs from below, from the dust of the ground. To that it will return when at length it ceases to be capable of furthering the spirit's higher destiny. But to this birth from below

he must add a regeneration from above. And so it is that his higher spiritual powers, themselves functioning on a higher plane of existence, discern his struggles with his terrestrial environment and come from afar off to aid him. That is to say, his higher personality co-operates with the lower in order to aid the evolution of the perfect man. But this higher nature, which is in closer contact with the eternal realities, and knows far more about them, is represented by the Magi or the psychic researchers who come from the dwelling place of light, the uprising of the sun, in order to do homage in the cave of Initiation to the Logos whom they recognise. So that the story, while quite true in its literal sense, turns out to have a figurative significance; and that in turn leads us to a transcendental meaning, which is perhaps only capable of being fully comprehended by an audience such as the present, which knows something of the deeper psychic law.

AN INEXHAUSTIBLE MINE.

Concluding, Dr. Powell said that he had but touched the edge of the fringe of a subject which was an inexhaustible mine of psychic knowledge and suggestiveness, discerned as more beautiful every time that it was studied. For himself he did not believe that the interest of the Bethlehem story, for the eager and reverent student, could be completely unfolded even in ten thousand years, which was the very least time that he hoped to be able to devote to it. (Prolonged applause.)

Before proposing a vote of thanks to Dr. Powell, Mr. ENGHOLM said a few words about the outlook for 1922. The Council had decided to continue the series of classes carried on by Mrs. Leaning, Mr. Ernest Hunt, and Mr. George E. Wright, which had proved such a successful feature of the autumn session. It was proposed to hold an additional meeting for clairvoyance, on Wednesday evenings at eight o'clock. This was for the benefit of those who found themselves unable to attend in the afternoon. The new session opening on January 19th would be a long one, lasting for twelve weeks, with some fixture nearly every day. It would be the biggest programme the L.S.A. had ever presented to its members.

Referring to his own plans for the future Mr. Engholm said that that occasion would probably be the last on which he would address the members in an official capacity as representing the L.S.A. He would of course be still associated with Mr. David Gow in connection with LIGHT, and at all times he would be only too willing to help and co-operate with those who would follow him in the administration of the L.S.A., as he would always have the affairs of the society very much at heart. The call had now come to him to go out into the world in connection with the Vale Owen Script. A great adventure lay before him, but he felt he had the prayers and the good wishes of all his friends on the L.S.A.

He might say that he had certain plans which would be completed immediately whereby LIGHT would be placed in such a position that every man and woman in the country would know of its existence. Looking forward to the growth of the Alliance he hoped that at this time next year it would be found impossible to hold one of their social gatherings in that hall, owing to the increased roll of members. (Applause.) In conclusion he asked the meeting to express its thanks to Dr. Powell for his fine address.

DR. POWELL, in responding, said that he hoped in the future to travel with them again in some of those attractive paths in which they had wandered that night. Let them not only remember with profound affection all those who had shared past Christmases with them, but carry their minds forward to the Christmases of the future, when they would be reunited with those who had gone before. They would none of them be on this side in a hundred years' time.

Earth's empires rise and fall, O Time,
Like wrecks upon thy shore;
They rush upon the rocks of doom,
Go down and are no more.

The starry wilderness of worlds
That gem night's radiant brow
Will light the skies for other eyes
A hundred years from now.

Grant us Thy grace to win the fight,
Grant us at last to bow
Beneath the shadow of Thy throne
A hundred years from now.
(Applause.)

Everyone, standing, then sang "Auld Lang Syne," and a most successful meeting was brought to a close.

THE man-in-a-hurry leaves himself no time to do anything thoroughly, so we find him suffering from imperfect digestion, imperfect elimination, and imperfect everything else. The secretive man or woman, whose one aim is to prevent anything coming out, is specially liable to suppressed internal trouble; while worry and anxiety are well known to predispose to dozens of different diseases.—"The Influence of Thought," by H. ERNEST HUNT.

THE INVISIBLE HELPERS.

A FLYING MAN'S WONDERFUL EXPERIENCE.

As a testimony to the reality of the idea of unseen helpers I give the following account of a personal experience and the correct names of those who had any connection with the events here but inadequately described.

In the spring of 1918 I was invited by a well-known psychic, Mrs. Wood Sims, of Glasgow, an old and valued friend, to go with her to a "voice" séance which was being given by Mrs. Roberts Johnson.

At this particular time I was carrying out certain Army work which entailed my being attached to the Royal Air Force for the purpose of flying over a sea area. I lived in a billet close to the aerodrome at Penston, and had as an assistant a Lieut. G. V. Thom, R.G.A., who shared the same billet. Being interested in all things psychic, I had various books relating to the subject in my room, and my friend became interested through reading them and received a very lucid confirmation of the presence of the Invisible Helpers. At the séance I not only spoke to my cousin, who was killed earlier in the war and who confirmed certain conversations we had had when he was on a visit to my home many years previous to this meeting; but I also became interested in one of the controls, by name "Billie," a son of Mrs. Roberts Johnson, the medium; and his knowledge of my doings. Without wearying my readers with an account of all the wonderful things I experienced that evening, let me in short say that "Billie" said that if at any time I was in trouble I should just call for him and he would help me.

About a fortnight after this (it was about 5 o'clock in the afternoon) I was sitting in my billet playing various chords on the piano. Lieut. Thom was sitting away from me by the window on the opposite side of the room, reading a book, when to my annoyance, some water was thrown over me, wetting my face, sleeve and the keys of the piano. The washstand, the only place where there was any water in the room, was just to the right of me. I got up quickly and said, "What the deuce are you playing at?" thinking my friend was fooling, though it was an unlikely thing for him to do. He was still sitting in his chair, and the impossibility of his throwing water over me did not strike me. In the heat of my annoyance, he calmly said, "What's up?" I replied, "Just look at this." He crossed the room and saw the result of this miniature shower-bath on myself and the piano, and we both wondered. I suddenly remembered Mrs. Roberts Johnson saying that if "Billie" took an interest in anyone, he often played little jokes. It was one that did not appeal to me, however, and I said quite loudly, "Is that you, Billie?" Not a sound replied and in a few days the incident passed from my mind.

My friend's interest in things psychic considerably increased, and he made up his mind to attend one of the Spiritualist meetings in Edinburgh, and rather against my advice went, and returned quite excited to tell me that the medium had tried to address him about water but only stammered and was quite incoherent. At the time we did not attach any importance to this.

The week afterwards on May 2nd, 1918, when flying over the Forth, about three miles East of Inch Keith, the plane, a B.E. 2 E., dived into the sea. My pilot, being unstrapped and in the rear of the fuselage, got clear, but I was horrified when I realised that I was strapped in and like a rat in a trap, for a Lewis gun mounting was immediately at my back, and with the wires of the plane on either side and the wing over my head at an angle of forty degrees, my position was very uncomfortable. He did his best to unfasten my belt, but could not, and when I was well under water he gave me up for lost. I quite realised my position, and as I had striven in vain to undo or break my belt, I just sat quiet and wondered what my first vision of the other side would be, whether a landscape or a sea view! The time taken is much less than it takes me to describe it, but I was just beginning to feel everything dark and physically unpleasant, when I thought of "Billie," and I thought hard: "I wonder if you can help me out of this." No sooner had my thought been given when something seemed to grip me and I was literally shot upwards out of the water, to the utter amazement of my pilot who, at this period, was standing on the tail portion of the aeroplane up to his knees in water. Though I had on flying boots and a heavy leather coat, I somehow reached him, and in a few minutes we were picked up by a destroyer's boat and eventually landed upon the deck of H.M.S. "Valiant," where we both received hospitality and comfort such as the British Navy alone can give. Unfortunately, I had received damages to my back which kept me in "sick bay" for a few days, when I was removed to Leith Hospital.

The day after my admission my old friend Lieut. Thom came to see me; he had known I had "crashed," but not that I had been damaged or how I escaped. Here, now, is the crux of this experience. He came to my bed and said, "Well, old man, last night I went to the Spiritualists' meeting again, and the medium spoke this time direct and

(Continued at foot of next column.)

RAYS AND REFLECTIONS.

Yule fires, it is said, were lighted at the Winter solstice (December 25th) not only to celebrate the re-birth of the sun, but as an act of sympathetic magic to help the sun to be born successfully. How difficult it is to keep up this "poetry of Nature" when we look at the price of coals and the scarcity of logs!

It is the season of ghost stories, and although the average ghost story of fiction bears no more resemblance to the reality than do Charles Lamb's twilight fancies of the phantom world, yet for those who love the "spiced event" there are some pleasurable sensations to be derived from a ghost story artistically told. I am thinking, for example, of the admirable yarns of Dr. James, of Cambridge, who once quoted as an excellent type of the "creepy" story, the tale of the lady who, on locking her bedroom door in a strange house, heard a thin voice amongst the bed-curtains say, "Now we're shut in for the night!"

Some—I hope most—of us however prefer the humorous variety. There is the story of the prosaic old business man who, staying at an inn, is visited at night by an apparition which tells him in sepulchral tones, "I am the spirit of a man who was robbed and murdered in this house a hundred years ago." To which the old curmudgeon replies: "Very sorry for you, I'm sure, but it's no business of mine. You must apply to the proper authorities. Good night."

Or the tale of the light-hearted young man who was on his first visit to a country house, and who in the grey of the morning prowled about the corridors intent on his "morning tub." He meets the ancestral ghost of the family, clothed in armour, with the usual bloodstains, who begins in awful tones: "I am the spirit of . . ." and is at once interrupted by the sprightly youth who says: "What luck to meet you! Perhaps you can tell me where the bathroom is."

That is a curious story which is related by the Aberdeen correspondent of the "Daily Chronicle." A Highland gamekeeper seeing a hare in front of him pointed his gun at it, but could not fire as he had used up all his cartridges. On the instant the hare fell heels over head and was picked up dead, no wound or mark being found on its body. Why did it die? Perhaps of heart failure induced by fright; who can tell? If there were a number of similar cases of animals dying at the sight of a gun pointed at them one might develop a theory. But an isolated case like this gives us nothing to take hold of.

The "Daily Mail" printed lately an account of a mysterious peasant boy in Hungary. Since his earliest youth, it seems, the boy's family have been "frightened to see furniture moving when he was in the room and to hear whispers from empty corners." And now he has become a "burning boy," mysterious fires having broken out in the house where he lived. The authorities put down the cause of the fires to evaporation of naphtha from the soil. But the "superstitious villagers" were not satisfied. The boy with his mother left the place and went to Budapest, but the fires went on as usual, and the Spiritualists of the city have taken up the investigation of the case.

Now if this is a true story I am left to wonder why the villagers are described by the newspapers as superstitious. It reminds me of some curious applications of the word "credulous." If a psychic investigator or a group of investigators see something unfamiliar to the common man they are credulous. That is, they are credulous for believing what they have seen. But if Mr. Bounce and Professor Slapdash, who know simply nothing at all of what occurred, explain the happenings in some preposterous or impossible way, then they show a healthy incredulity, and the people who refuse to believe the explanation are described as credulous, or, as the "Daily Mail" writer put it, "superstitious."

D. G.

(Continued from previous column.)

quite clearly: 'Ask Captain Mac (the name I was called by "Billie") how he liked being shot out of the water.' My friend asked what it meant, and when I told him what had happened his surprise was intense.

On October 13th, 1921, I again attended a séance given by Mrs. Roberts Johnson at Mrs. Wood Sims' own house in Glasgow, and there had an opportunity of thanking my Invisible Helper, audibly and before some fifteen other people. I look forward to greeting my friend "Billie" when my time comes for a flight to another sphere.

IAN MACROBERT (Capt.)

LIGHT,

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THE NIGHT OF STARS.

A CHRISTMAS CHAT.

Many years ago the Christmas number of a religious family newspaper printed an amusing story of a Christmas dinner "with the spirits." The meal was the subject of the strangest pranks. Various articles on the table vanished mysteriously, re-appearing in other parts of the room. Cruets and table-napkins conducted themselves in a most eccentric fashion, and at the close of the meal the table-cloth removed itself from the festive board and wound itself round a table leg. It was all very funny in its way. To us it has a kind of historic significance as representing a period when all that the public knew of Spiritualism was that it was simply a kind of "parlour magic." Even if the whole truth—which was of course rigorously suppressed by all the "vested interests"—could have been proclaimed to the public at that time it is a question whether any lasting effect could have been produced. Popular education was at a comparatively low stage. "Parlour tricks" was about as much of the subject as the average intellect could take in. Tennyson, Longfellow, Lowell and other great poets and seers were putting into splendid words some of the things at the heart of Spiritualism, and proclaiming truths, the reality of which was more apparent to the Spiritualists of the time than to the merely literary public, who doubtless regarded them as pleasant flights of the poetic imagination.

The position rather reminded us of the story of a certain celebrated novelist who, desiring to cultivate the "simple life," set up a farm and devoted himself especially to the breeding of ducks. An admirer of the author's work, going on a pious pilgrimage to the place, stopped to inquire the way of a rustic, mentioning that the man he sought was Mr. Blank, the great writer. "Why, he be on'y a varmer," said the yokel; "I never he'rd o' his writin' books—he on'y breeds ducks." So likewise the general public never heard of Spiritualism as a great spiritual revival—it was only something that did conjuring tricks.

We look from that Christmas in the late 'seventies to Christmas, 1921, and great indeed is the difference. The change in the public outlook is hardly to be measured even on the surface view. Below the surface the changes have been even more tremendous. Science and Theology have been moulded and permeated by the ideas of philosophic Spiritualism and the attitude of each towards the Unseen World has changed almost beyond recognition.

Some of the best intelligences of the day have begun to recognise the reality of "spiritual phenomena" and to see their bearing on the great problems of the modern world.

We are about passing another Christmas milestone on the way of life. It is not yet a "Golden Milestone," perhaps, except to the gaze of the sanguine and enthusiastic. But even to the most sober eye it marks substantial and satisfactory progress. We have "filled the unforgiving minute with sixty seconds' worth of distance run."

We are entitled to rest and be thankful, turning our gaze for a time from the spectacle of a troubled world and its haunting spectres which have little relationship with our "affable familiar ghosts"—the men and women who have passed beyond the shadow of our night, and some of whom are to us splendid with the light of brighter worlds—ministering spirits and radiant presences.

There are indeed many lights in the darkness. There are signs of a coming peace and of a better world-order, and we can turn to the Yule fire and the Christmas merry-making with a cheerful heart.

The night without is still dark and stormy, but it is a Night of Stars.

MR. JAMES DOUGLAS IN A REALM OF SHADOWS.

Mr. James Douglas's latest article in the "Sunday Express" concerning his grapple with the "Unknown" will come as an acute disappointment to many people; to others it will occasion regret and perplexity. But to a very large number it will convey feelings of relief, and perhaps a malicious satisfaction—that kind of emotion which is usually expressed in the sentiment, "I told you so!"

On this occasion Mr. Douglas takes as his theme "The Raw Material of Ghosts," and he quotes from some of the many scientists—Schrenck-Notzing, Flammarion, Richet, Flournoy, Ostwald, Geley, and others—to show their generally indecisive attitude. Lombroso, Zollner and Sir William Crookes, who—amongst others—took up a decided position on the question are alluded to in connection with the attitude of Professor Richet, who has, "for the present, withdrawn from any dealings with the forbidden subject" by reason of the ridicule and reproach to which those three scientists were exposed. There is considerable significance about that allusion. It is very dangerous and uncomfortable to run counter to orthodox views. It has always been so, and for a long time it always will be so in every advance of human knowledge.

Mr. Douglas, who has much to say about the "childish fraud" of Eva C., concludes that "Journalism must not rush in where Science fears to tread" although we hardly relish the suggestion that the journalist is a fool and the scientist an angel! Further, he is of opinion that "to enter the magical paradise of the Spiritists you must have faith in everybody you meet and in everything you see and hear and feel." "Everything becomes elusive and evasive."

To us the whole article represents an "oft told tale." There is nothing in it with which we have not long been familiar, and nothing which at all disturbs our composure. So far as regards the supernatural facts—the phenomena—we have made the reality of their general content a matter of knowledge, and "faith" does not enter into the question. If all our faith concerning the essential divinity of life and the immortality of the soul had no other basis than psychic phenomena we should be living in a kind of "magical paradise," more appropriate to fools than sane minds. Psychic phenomena to us are incidental to, and confirmatory of, faculties in the nature of man which relate him to an order outside and above the physical order. Many of these matters are admittedly "elusive and evasive," as they were obviously designed to be, lest we should rest all our hope and faith on the things outside us instead of mainly on the things within. Mr. Douglas finds himself in a "realm of shadows." So do we, but then it requires a substance to cast a shadow, and we, finding them "shadows of realities," are undismayed by the discovery that they are often distorted, and sometimes formless and forbidding. That is the way with shadows.

There is a psychical world and there is a spiritual world, but they are not the same. One is the shadow of the other testifying to its reality, but offering not the only testimony. This is far too large a question to be dealt with by superficial surveys. It is essentially a question where a little learning is a dangerous thing.

FROM THE LIGHTHOUSE WINDOW.

A message of joy and goodwill this Christmas to all our readers who share with us a sense of that "deathless kinship" which links us together and adds a new and deeper meaning to life.

A thought for Christmas—remember in our prayers the inmates of the four great hospitals that fringe Queen Square.

Sir Arthur Conan Doyle, speaking at the Anerley Congregational Church, on Sunday last, said he thought he might well call the Congregationalists his friends, for it was at a Congregational Church, the City Temple, that he first addressed a religious body on Spiritualism. In introducing the speaker, the Rev. Walter Willis said he hoped Sir Arthur would have no hesitation in telling them all that was in his mind, for that church was a place of free speech. We need more of the sturdy Mr. Willis type.

The death is announced of Mr. Henry Stead, eldest surviving son of the late Mr. W. T. Stead, and proprietor and editor of "Stead's Review," Melbourne, Australia. He was on his way to the Conference at Washington and had reached Berkeley, in California, when an illness from which he had suffered in Australia took a serious turn. The local doctors advised his immediate return to Australia, and he died during the return voyage.

Mr. Horace Leaf has booked his passage to sail for Australia on February 1st in the steamer "Euripides." He takes his wife with him.

On Sunday last the "Weekly Dispatch," the "Sunday Express," and the "Referee" published articles on Spiritualism—which is something of a record. In the last named, Mr. George R. Sims gives his impressions of a Direct Voice séance, and gives a very fair statement of what occurred.

Mr. Sims concludes: "But how the direct voices were produced, if they were not genuine spirit contributions to the programme, I cannot imagine. Ventriloquism on the part of the medium has been suggested, but no woman could possibly produce from any part of her anatomy the strong ringing voices of the Scot or the two Lancashire lads, or sing the songs in the robust manner in which they were given." He adds: "A female ventriloquist who could go through such a performance as that would be able to command a princely salary and tour the world as a star artist." The medium was Mrs. Roberts Johnson.

Mr. James Douglas's article will make the judicious grieve. They had expected better from him. It is an ill-digested resumé of the views of Continental psychic investigators, and in many cases these are presented in quite a distorted way. His want of knowledge on the subject on which he has chosen to speak is distressingly apparent. For instance, his remarks about the French medium, Eva C., show very plainly that he has not studied the evidence. At times, too, he verges on the offensive, as when he says of Eva C.: "The cream of the joke is that these faked faces are accepted as evidence of survival after death by Spiritualists in this country. They are gravely presented by Spiritualist lecturers on lantern slides to credulous audiences who are not told that their fraudulent nature has been demonstrated." There is a double misstatement of fact here. These faces have not been accepted by Spiritualists as evidence of survival, and their fraudulent nature has not been demonstrated.

The Rev. G. Vale Owen in the "Weekly Dispatch" (December 18th) concluded his splendid series of articles which was begun on July 17th last. He gives an arresting account of the effect which his own investigation into psychic science has had upon his opinions in regard to religion. Mr. Vale Owen writes: "I do this not because my opinions are of much moment to those great scholars who are studying the question. I give my conclusions as those of one of the ordinary plain, everyday men who are trying to get the hang of things. I suppose we all feel that, so long as a man lives up to his beliefs to the best of his ability, he will not be left out of the count when the prizes are distributed at the end of the race. But if we are really trying to do this, we shall lose no opportunity of getting as near the real truth as it is possible to do down here in this very foggy mental atmosphere which surrounds our planet at the present time."

Lyceumists should note with pleasure what amounts to a commendation of their work in the section of the communications from Marmaduke which appears in another part of this issue. As he truly says: "The adult population cannot be trained in the same way and made to change the ideas so deeply rooted in them, but with the children there is productive ground to work on."

Mrs. Roberts Johnson held a series of successful sittings for the Direct Voice in London last week. At one of them a sitter, a young man, to his amazement found himself enveloped in ectoplasm. Early in the new year he intends to have regular sittings for development, and may possibly prove to be a strong medium for materialisation.

We learn that M. Emile Coué greatly appreciates the article on his system of conscious auto-suggestion by W. T. P., which appeared in *LIGHT* of 3rd inst. (p. 784). W. T. P., at M. Coué's request, is translating the article into French for the "Bulletin de la Société Lorraine de Psychologie Appliquée."

The "Weekly Dispatch," commenting on the interest aroused by M. Coué's lectures and demonstrations, as well as by the frequent instances recorded of faith healing, says, "Two things clearly emerge from these discussions. First, nature plays a much larger part in curing disease than the physicians of the past were willing to admit. The drugs which are of most value are not those which are themselves held to be curative, but those which create the conditions in which nature can best do her healing. The second conclusion which can be drawn is that in all mental and nervous cases the state of the patient's mind, and in particular his will to live and be well, is the vital factor in a cure." The significance of the above is the recognition in a popular journal of the power of the mind in healing disease.

The "Daily Mail" has been publishing ghost stories sent by correspondents. Here is one from "J. J. B.": "In ancient days there lived at Swaffham, in Norfolk, a tinker who was charged by a ghostly visitant to repair the parish church. The tinker could not see how to do this and was not disposed to worry overmuch about what he deemed an impossible project. But the ghost was of another mind and declined to let the tinker rest. 'Where am I to get the money from?' asked the annoyed wielder of soldering-irons. 'Go to the middle of London Bridge and there you'll meet a man who'll tell you where to find it,' replied the ghost. 'Bosh' rejoined the tinker and turned him to his rest again. But the ghost came round night after night with the same old story until for the sake of peace the tinker decided to test the truth of it. So he went to London Bridge and there met a man who told him that every night for long past he had been worried by a spirit who kept telling him that if he went to Swaffham and dug in a certain field he would find a lot of money. But he did not know where Swaffham was and he had no inclination to go there treasure-hunting. 'I'll do that part of the business,' decided the tinker, who went home, dug up the money, and repaired the church. As a proof of the truth of this particular story I am told that the tinker and his dog, 'all done out in stone,' stand in Swaffham Church to this day."

Mr. E. F. Benson has shown his interest in psychical research in more than one of his novels. In the current "Pears Annual" he has a story entitled, "The Psychical Mallards," in which the subject is treated with delightful humour. The tale of the boy, Timothy Mallard, who was "gifted from childhood with a variety of supernormal powers," which brought dismay into his staid family, and of his subsequent psychic career as a student at Eton, is related in excellent comedy vein. In the same number is a fine story, "Nephele," by Algernon Blackwood, with a characteristic mystic atmosphere.

In "John Bull" last week there appeared an article headed "Amazing Spirit Camera Frauds," and posters with these words were widely shown. From the point of view of the uninitiated it doubtless looks like a convincing case. A sitter was given by Mrs. Deane a box of "magnetised" photographic plates to take away and use in experiments with a camera. Instead, this suspicious individual at once developed them and discovered a psychic "extra." As the plate showed signs of double exposure the conclusion (to the sceptic) was obvious. It is useless to attempt to explain to such a one that psychographs (without a camera) are of frequent occurrence, and that apparent double exposure has been a feature in psychic photography for many years. He knows nothing of the theory of the psychic screen used by the unseen operators, and would not believe if he were told.

PSYCHIC PHOTOGRAPHY.

THE REAL AND THE UNREAL.

BY FRED BARLOW.

When I read in the "Sunday Express" the account by Mr. James Douglas of his experiment with Mr. Hope and his challenge to photographers, I immediately realised what would happen. Some conjurer, or photographer, would foist a fake on Mr. Douglas and the inference would be drawn by the general public that all psychic photographs are fakes.

This time it is the expected that has happened. Mr. Douglas and Sir Arthur Conan Doyle have been duped by Mr. Marriott's clever conjuring. As apparently none of those present, apart from the conjurer, was an experienced photographer, it would have been very surprising had Mr. Marriott failed. It is possible that a skilled photographer who was not a conjurer would have been equally successful under similar conditions, which no stretch of the imagination could describe as "test conditions." It is also possible that both experienced photographers and experienced conjurers could have done nothing to prevent trickery under such simple conditions.

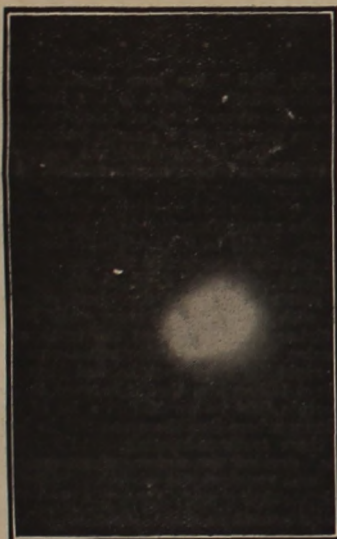
Fakes can be produced in so many ways. Early this year I experimentally faked the very same fairies as those Mr. Marriott managed to print on the same plate as that containing the photograph of Sir A. C. Doyle.

In anticipation of what would occur, the Saturday after

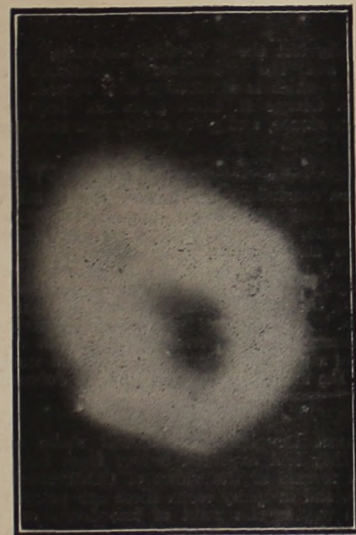
camera, without immediate detection and the grave risk of ruining all the plates. During no part of the proceedings was Mr. Hope or anyone else afforded the slightest possibility of printing a faked result on the plates. The control stipulated that when I developed the plates Mr. Hope should be allowed to take hold of the wrist of my right hand as I dropped each plate into the developer. The idea was that it was only in this way that the force producing these supernormal effects could flow from the sensitive, through my hand, on to the plate. A further stipulation was that the development should take place in total darkness.

From what I know of photography and trick methods I am convinced that Mr. Hope had no opportunity whatever to deceive, and I do not think there is a conjurer or photographer extant who would undertake to fake results under the same conditions.

Employing Mr. Hope's camera, the same afternoon we secured two clear psychic faces. I wonder whether our critics realise the trouble one would have to go to in order to produce even four faked results? First of all, the bogus medium would have to drape and trim a normal photograph. From this he would have to make a negative, and in order to get a negative image on to the plate he



A supernormal result obtained by Mr. Fred Barlow at Crewe, when Mr. Hope and Mrs. Buxton had no opportunity of producing the result by trickery. The figures of the sitters are visible in the original photograph, but they are too indistinct for reproduction here.



The above result was obtained in a magazine camera by Mr. Fred Barlow at Crewe under the most stringent conditions. He states that faking was quite impossible on the part of the Crewe mediums, Mr. Barlow developing the plate himself.

reading Mr. Douglas's article I took to Crewe a 3½ in. by 2½ in. "Pilot" magazine camera which I had loaded beforehand at home, with six specially marked plates. It has been a common criticism that supernormal photographic results have never been secured at Crewe on plates already loaded in a box-type camera, which obviates the use of dark slides.

When I got to Crewe Mr. Hope refused point blank to have anything to do with my suggested experiment. He said he was absolutely "fed up" with tests—and I could quite believe him. It would have been foolish to have pressed him and, in fact, I did not even remove the camera from my bag at the time. During the séance, however, he became entranced and whilst the sensitive was in that state we got into touch with one of the controls. This control definitely stated that my magazine camera was to be used and that they would try their best to secure some result. This was directly opposed to the wishes of the medium, but it is not the first time I have known the same kind of thing to happen.

Under most stringent conditions we obtained supernormal effects on two out of the six plates (see illustrations). Photographers will realise that it would be impossible to fake a result on the plates, whilst in this

would have to make another positive—unless he substituted the plates. As a commercial proposition the thing would never pay.

On one occasion accompanied by two friends, both photographers, I took to Crewe a brand new camera never before used. We loaded this ourselves in the dark room, Mr. Hope not being present. All that the sensitives did was to hold their hands over the camera during the exposure and over the loaded slides for about a minute during the séance. Mr. Hope was not present in the dark room when we developed the plates. On one plate we secured three supernormal images, one of which was immediately recognised by us all as a likeness of the father of one of my friends.

It is this question of recognition that proves a hard nut for our critics to crack. They cannot deny the facts because so many people have secured recognised likenesses of their loved ones, sometimes differing from any normal likeness. On many occasions investigators have sprung a surprise visit on Hope and Mrs. Buxton and have secured recognised likenesses. The mediums have never met the sitters previously and knew nothing of them. That is an experiment that no one would dream of attempting to imitate—it is the supreme test.

THE MARRIOTT TEST.

The Hon. Everard Feilding writes:—

As one of the witnesses to Mr. Marriott's successful attempt to evoke an "extra" under the vigilant eye of Mr. Douglas, I ask your permission to express some surprise at the effect which this feat has produced in the minds of certain of your correspondents. No logical person will suggest that Mr. Marriott's performance has any specific bearing on Mr. Hope's claim to produce genuine "spirit extras." It was not intended to have any, but merely to show that the precautions taken by Mr. Douglas were insufficient to prevent fraudulent manipulation. But when it comes to Mr. E. Wake Cook, "speaking as an expert," saying that it immeasurably strengthens his faith in spirit photographs, the logical process is indeed hard to follow. Mr. McKenzie goes so far as to claim that Mr. Marriott failed altogether, on the ground that he thinks he discovered the trick. Now this is purely hypothetical, and I for one, with some general knowledge of Mr. Marriott's methods, believe Mr. McKenzie to be entirely mistaken; and so, obviously, does Mr. Douglas. An observer at a Hope sitting might just as reasonably claim that Mr. Hope had failed to produce an extra for the sitter because he, the observer, thought he knew how Mr. Hope might have done it. But in any case, this is beside the mark. The point of the whole experiment was to see if Mr. Marriott could deceive Mr. Douglas under the same conditions which prevailed at his previous sitting with Mr. Hope, which Mr. Douglas admits he did. Mr. McKenzie further claims that a medium is justly entitled to refuse test experiments with ultra-critical opponents because a harmonious atmosphere is necessary. Critical opponents need not, however, be inharmonious, as Mr. McKenzie himself proceeds in the very next sentence to admit, when he says that Mr. Marriott could not have had a more harmonious circle than the one with which he sat, which included the genial, though unquestionably ultra-critical opponent, Mr. McKenzie.

If a conjurer can succeed in producing extras under the conditions imposed on a medium, but a medium is entitled to refuse the conditions imposed on a conjurer, viz., to sit with ultra-critical opponents, it is difficult to see how any evidence can ever be obtained of the genuineness of spirit photography.

THE BONA-FIDES OF MRS. DEANE.

Mr. Fred Barlow writes:—

On more than one occasion certain investigators, in the interest of truth, have at the last moment substituted a brand new packet of plates for those Mrs. Deane has had for "magnetising." In each instance Mrs. Deane has been none the wiser and yet supernormal results—good, clear faces—have been obtained on the unmagnetised plates. This has occurred several times.

I have carefully experimented with Mrs. Deane on several occasions in my own home, using my own apparatus, and have absolutely satisfied myself as to her bona-fides. If further proof was required this was forthcoming during a visit Mrs. Deane paid us some months ago when I secured an excellent supernormal photograph of my father, whom Mrs. Deane had never seen and about whom she knew nothing. The likeness is unlike any photograph in existence, and could not have been copied from such.

Many phases of Mrs. Deane's phenomena are very puzzling, not only to those who have investigated her work but also to herself. Were she a fraudulent medium, she certainly would not produce some of the troublesome results she gets which under such circumstances could be easily avoided. Why we should get some of these results is as puzzling as to how we get them, but such problems are not going to be solved by people who rush into psychical research like a bull into a china shop.

PSYCHIC PHOTOGRAPHY: FURTHER EVIDENCE.

Mrs. Barbara McKenzie, Hon. Secretary of the British College of Psychic Science writes:

During the recent visit of the Crewe Circle to the College, a Mr. Robinson, of Brisbane, who came indirectly through Sir A. Conan Doyle's visit to Australia, carried out an experiment. He brought his own camera and plate already in the carrier, in addition to an unopened packet of plates. The carrier containing the plate was magnetised with the packet of plates at the preliminary séance, and was then placed in his own camera by Mr. Robinson, who made an exposure at the same time as that made by the Crewe Circle camera. Both had results; the face in both seems the same, but that of the Crewe camera shows the face draped, while that of Mr. Robinson's own camera shows it undraped. Mr. Robinson's negative is very thin and clear while Mr. Hope's is much denser. This is another answer to those who claim that Mr. Hope can only get results in his own camera.

PSYCHIC PHOTOGRAPHY.

NEW EDITION OF A FAMOUS BOOK.

Mr. James Coates has done well to issue a new and revised edition of his valuable book, "Photographing the Invisible" (L. N. Fowler and Co., 10/6 net), and it comes at a very opportune time, for now the question of psychic photography is exercising many minds. As Mr. Fred Barlow, the able Secretary of the Society for the Study of Supernormal Pictures, well says, "Psychic photography, so called, probably more than any other phase of psychic phenomena, appeals particularly to the scientific mind because of the fact that the human element is so little in evidence in the completed result."

Mr. Coates presents a comprehensive survey of the investigations conducted since the first spirit photograph was obtained by Mumler, in Boston (U.S.A.), in the year 1861. In this new edition he brings the results right up to date, and so considerably enhances the value of his researches.

The author has some interesting remarks on the genesis of the pictures about which he is writing. He says that the term, "spirit photographs," which has been used for convenience, is neither accurate nor the best term, for the bulk of pictures are obtained independently of the lens and of the camera. He says, "To assume that they are portraits of spirits in discarnate states is as absurd as the vacuous conclusion that they are fraudulently produced." There is no evidence, he adds, that these photographs of departed persons are those of spirits, but there is abundant evidence that they are pictures of the departed as they were on earth.

In the modern section of the book, considerable attention is given to the splendid results obtained by the Crewe Circle, as well as by Mrs. Deane. A number of first-rate evidential cases with these mediums are considered in detail.

The book, which is profusely illustrated, will be found invaluable to all students of psychic photography.

THREE DIMENSIONAL PSYCHIC PHOTOGRAPHY.

THE REV. CHAS. L. TWEEDALE SUGGESTS AN EXPERIMENT

The Master of Lindsay, in his evidence before the Dialectical Society, records how on one occasion he saw the apparition of D. D. Home's wife *en profile* at the same time that Home saw it full face, the two observers being at right angles to each other.

On several occasions the psychic figures seen in my vicarage at Weston have been seen reflected in the mirrors, showing the profile, while the observer has seen the full face; and on one occasion, the figure appearing in front of the mirror of the wardrobe, the observer saw the reflection of the *back* of the figure at the same time as the face was seen! All this is very good proof of objectivity. Now it occurs to me that this principle might be applied to ordinary psychic photography—that is to the photography of figures invisible to normal human sight as distinguished from the photography of solid ectoplasmic structures. As applied to the photography of figures invisible to normal sight, this constitutes a new departure and experiment, though I am aware that the employment of cameras set at different angles in the case of the photography of materialised solid ectoplasmic forms dates back to the experiments of Sir William Crookes. The idea, however, as applied to the photography of normally invisible forms is new, and I should like to see it carried out by means of two cameras set at *right angles* and exposed by two photo psychics *simultaneously*. I suggest that Mr. Hope and Mrs. Buxton make the experiment with two cameras, the sitter to have a "background" both behind him and on his right side: one camera to face him, the other to be at right angles and on his left. I am confident that most interesting results would ensue, and that in some cases the figures would be found to be three-dimensional and objective. I am communicating with Mr. Hope and also with Mr. Barlow, of the S.S.S.P., with a view to this being done.

CHARLES L. TWEEDALE.

Weston Vicarage, Otley, December 5th, 1921.

£5 PER CENT. INTEREST—FREE FROM INCOME-TAX DEDUCTION—can be obtained on your Savings. Dividends paid Half-yearly in full. Easy Withdrawals without expense or deduction. SECURITY ASSURED. Total Assets over £1,000,000. Reserve Funds exceed £40,000. Full particulars from WESTBOURNE PARK Permanent BUILDING SOCIETY, 136, Westbourne Terrace, Paddington, London, W. 2.

THE CHRISTMAS VISITS OF SCROOGE AND MARLEY.

By D. G.

It was Christmas Eve, and the stars shone frostily in the cold blue skies. Meres and pools glazed with ice glowed in the light of the moon with a weird lustre made the more vivid by the black boughs of leafless trees and the dark expanse of moor and ploughed lands. But the carollers were out, and the houses of the country-side glowed with light and rang with merry voices. In the town the streets, shops, and taverns were a-throng with jostling crowds, exchanging good wishes as they passed to and fro, some laden with Christmas gifts and others gathering in groups to celebrate the season over the cup that cheers and sometimes inebriates.

Something in the nature of a subtle echo of all this earthly merry-making ascended to that home of progressed humanity which we may call Etheria, and made itself known to Scrooge and Marley. Scrooge and Marley—the names seemed to fit them no longer. Benevolent of face, erect, dignified, clothed no longer in the attire of earth, they sat together in one of the “homes of the hereafter,” and talked of work in which cash-box and counting-house had no longer any part.

It was Scrooge who first responded to the faint vibration that ascended from earth, and he looked keenly at his old partner with a twinkling eye.

“A merry Christmas, Jacob!” he said. “Dear heart alive, it has just occurred to me that it is Christmas Eve down there. Strange how the old memories come back to one.” Marley winced perceptibly.

“True, Ebenezer,” he replied, “the old chain that I dragged so painfully has dropped from me for ever, but the thought of it still gives me a twinge. It is one of the shadows of things that have been. I try to forget it in a changed nature, in an altered spirit, in another atmosphere of life. And yet, why should I not remember? There are other Scrooges and other Marleys who have yet to learn their lesson. A merry Christmas, Ebenezer! You are right. We do well to remember it.”

“You were always a good man of business, Jacob,” said Scrooge with a sly glance at his partner. “Suppose, now, you make it your business to celebrate this festival with me by paying Christmas visits to—”

“Our friends?”

“Yes, Jacob, our friends, the other Scrooges and Marleys—down there.”

It was as though a gleam of summer had entered the dark and dusty room in the ancient house at Lincoln's Inn Fields. The cold moonlight revealed it as the office of a lawyer, with its tin boxes bearing the names of clients and old Chancery suits, its tables littered with bundles of papers endorsed in the formal script of the law writer, its wafers, quill pens, and legal forms. All the mortal occupants of the place had left for the day, but in one of the chairs sat a spectral old man with a forlorn, bewildered expression.

“Mortgages, bills of cost, subpoenas, writs, summonses,” he was murmuring to himself, “wills, leases, abstracts, conveyances—and that is all—all I can remember. Something happened—what? And when? A day, a month, a century ago? Heaven only knows. And these papers and parchments, who has bound them around and about me like this, choking and suffocating me? And it is all so dark, and nobody comes. Ah, who is that?” His voice rose in a thin wail. He was conscious of shining presences with him, but he feared them.

“Friends, to wish you a merry Christmas, eh, Marley?” said Scrooge, and the two partners, beaming benevolently, took each a hand of the darkened spirit, who seeing dimly through the mist about him two friendly faces, was reassured.

“Leave your fusty papers,” said Marley “and come with us for a little consultation on your case, the best consultation you ever held, and no fees to pay.”

THE CHRISTIAN SCIENCE ATTITUDE.

Mr. Chas. W. J. Tennant, District Manager of the Christian Science Committees on Publication, writes:—

“As reported in your issue of the 3rd inst., Miss Lind-al-Hageby, in an address at 6, Queen Square, W.C., on November 24th, made mention of Christian Science as though it were the recognition of the power of mind. From the Christian Science point of view this might be mislead-

“But, gentlemen, I cannot get away.”

“Tut, tut—all nonsense,” replied Scrooge, heartily, “a Higher Court has intervened with an order for your release. See,” and he waved his hands, “we have cut through that mesh of miserable documents. You are free. Come and spend your Christmas with us. What! we are spirits, man, free as air, and to-morrow is Christmas Day.”

As the housekeeper below stairs opened the great oaken door of the house to take in her marketing, the three spirits passed out very lovingly together, silent, invisible. The good woman might have felt a slight coldness in the air as they passed her, but the open door would have explained that.

In a dismal office on an upper floor of one of the great city markets, sat a man, hard-faced, wrinkled prematurely old. With eyes that gleamed cunningly, he was casting up the figures in a book whose brass lock and jangling revealed is as a private ledger. He mouthed the figures fondly as he cast them.

“One thousand, seven hundred and sixty pounds, sixteen shillings, and —”

“Nonsense!”

This unseemly interruption came from Scrooge, who, with Marley, stood beside the earth-bound spirit, for such the man was, although himself quite unaware of the fact.

“Consignment of hides and tallow —”

“And a Christmas tree and a boxful of toys for the children.”

This time the interjection came from the flippant Marley.

“There's something wrong with me,” said the man, glancing round sharply. “I don't usually suffer from mind-wandering. I shall have to go over that column again,” and then in some odd way he seemed to become aware of the presence of intruders.

“Go away,” he said hastily, adding a needless oath. “I will not be interrupted. Time is money with me.”

The two partners looked at each other, and shook their heads sorrowfully.

“Poor soul,” said Scrooge. “Nothing for us here—yet. We must come again, Jacob.”

It was no “ghost,” but a soul in the flesh, to whom their next visit was paid. He was a prosperous young merchant, who, with an unwilling clerk, had overstayed his office time by some hours to arrange the details of a financial speculation. The two partners bent over him and whispered of the better business on which they were engaged—of the Christmas spirit of joy, benevolence, and fraternity, of the sorrowful results of hardening the mind against the promptings of the soul.

“It's Christmas Eve,” said Marley, placing his hand lightly on the head of the unconscious man. “Think of me and the chain I carried.”

“And of me,” said Scrooge. “Think of what I did for me ‘all in one night.’ You've read all about it, my dear boy. A merry Christmas to you—bless you!”

For some time nothing happened. The young man bent over his papers with knitted brows, while his clerk cast rueful glances at the clock. Then there was a change.

The merchant rose, and with a hearty thrust sent his papers flying across the desk.

“Why, ‘pon my soul,” he said, “I'm getting a regular old Scrooge. Too bad to keep you here on Christmas Eve, Jenkins. But, never mind. Here's a little cheque for you—something for the children. Off you go, and a merry Christmas to you. Good night, and thanks.”

“A splendid fellow!” said Scrooge as he and his old partner followed in the wake of the merchant and his clerk.

“Aye, Ebenezer, the chain will never be forged now,” replied Marley. “A merry Christmas to us all everyone!”

ing, as Christian Science draws a very clear distinction between the Mind that was in Christ Jesus and the human mind or will. It acknowledges God as divine Mind, and its practice is the subjection of the human or carnal mind to this divine Mind. Our Master made this distinction when He said, ‘not my will, but thine, be done.’”

HAVE faith an' ye'll win through,
For ev'ry blade of grass has its ain drap o' dew.
—BURNS.

SPIRITUALISM AND SUICIDE.

A BOOMERANG ARGUMENT.

The Rev. Percy Hobson, a Leeds Vicar, having written to the "Yorkshire Post" against Spiritualism "in anticipation of the harm that Sir A. Conan Doyle's visit would do," and having given an account of the suicide of a Spiritualist in support of his action, the Rev. Charles L. Tweedale, who supported Sir Arthur on the platform, replied as follows:—

SIR A. CONAN DOYLE AND SPIRITUALISM.

Sir,—I think it would have been the better and more reasonable course if the Rev. Percy Hobson had waited until Sir Arthur Conan Doyle had given his lectures in the Albert Hall, before endeavouring to "anticipate" matters by his story of the suicide of a Spiritualist. He would probably have learned that Spiritualism holds out the most solemn warning against suicide, and that the action of the person he described no more represents or reflects the tendency or the teaching of Spiritualism and modern psychical research than the suicide of a Churchman illustrates the tendency or reflects on the teachings of orthodox Christianity.

Mr. Hobson has given us one case. Here is another. A few years ago a curate of the Church of England was found groping his way about a piece of waste ground with both his eyes torn out, and blood streaming down his face. In literal obedience to Christ's injunction, "If thine eye offend thee, pluck it out," he had torn out both his eyes with a piece of bent steel wire, and this and the eyes were found close at hand in a clump of nettles. A full account appeared in the papers at the time.

Now, Mr. Hobson says, "If Spiritualism leads even only one to destroy the life which God has given, we should do all we can to stem its tide of error," and applying his own argument, we should be compelled in strict logic to say: "If Christianity leads only one to tear out the eyes which God has given him, we must stem this tide of error." What an act of folly and injustice, of utter unfairness, it would be to condemn orthodox Christianity for the misguided actions of some of its adherents. Had the world not been able to discriminate between the teachings of Christianity and the actions of many calling themselves Christians, Christianity would have been discredited long ago. For every case of suicide among Spiritualists there are a hundred cases among orthodox Christians. The newspapers present us with cases nearly every day, but no sensible man would dream of using this fact as an argument against orthodox Christianity.—Yours, etc.,

CHARLES L. TWEEDALE.

Weston Vicarage, Otley, December 3rd, 1921.

THE HOLLY BOUGH.

Ye who have scorned each other
Or injured friend or brother
In this fast fading year;
Ye who by word or deed
Have made a kind heart bleed,
Come gather here.
Let sinned against and sinning
Forget their strife's beginning
And join in friendship now;
Be links no longer broken,
Be sweet forgiveness spoken
Under the Holly Bough.

Ye who have nourished sadness,
Estranged from hope and gladness,
In this fast fading year;
Ye with o'erburdened mind,
Made aliens from your kind,
Come gather here.
Let not the useless sorrow
Pursue your night and morrow;
If e'er you hoped, hope now.
Take heart, uncloud your faces,
And join in our embraces
Under the Holly Bough.

—CHARLES MACKAY.

A SUCCESSFUL "SOCIAL."—On Saturday, the 3rd inst., the North London Spiritualist Association, Grovedale Hall, Highgate, held a tea and "social," attended by over 150 members and friends, the arrangements being in the hands of Mrs. Pulham, supported by willing lady helpers. This "ladies' effort" (the outcome of a challenge by the gentlemen, who held a similar effort in October) has added the substantial sum of £10 3s. 8d. to the building fund. Warm thanks are due to those talented artistes who kindly gave their services, and to all the ladies concerned.

DR. BEALE: A HOME FOR HEALING.

Those acquainted with Dr. Beale will be interested to hear of a new development in connection with his work. About seven years ago Miss Rose was shown, psychically, a picture of a house standing in its own grounds, and told by her helpers on the Other Side that she was looking at what would one day be Dr. Beale's Home on earth. She described it in detail and said she believed it to be in a foreign country as the view did not look English and peaches were growing out of doors in the garden. She spoke of it many times during these seven years and had herself become convinced that it would be in California. Her parents live in America and she had always been attracted by what she had heard of the Californian climate. Accordingly she made plans for going west this spring with a view to settling in California and starting a healing centre there. Last August, however, she happened to accompany some friends, who were house-hunting, when they went to view a house about a mile outside Exmouth. The moment she entered the drive she exclaimed, "But this is the house I was shown years ago as Dr. Beale's Home, and as she advanced towards the house she noted various details described by her so many years before, and amongst them the wall where the peaches grew and the beautiful view from the grounds, which did indeed look almost more foreign than English. She was naturally very excited, and this excitement was increased when she saw the owner and recognised him as the man she had been shown years ago as living in the house. She consulted Dr. Beale about the matter, and he in his turn referred to higher spirit helpers for advice and guidance. He was told that this was indeed the place chosen as a centre for his work upon earth and that preparations had been going on there in spirit for a long while but they had been hidden even from him. On the strength of this, after much careful consideration and earnest prayer on the part of all concerned, enquiries were made, negotiations carried through in a few weeks, and the house with four acres of ground was secured by Dr. Beale's workers. It is a delightful modern house commanding distant views of the bay, and its sunny situation and peaceful surroundings are peculiarly suitable for those needing quiet and inspiration. One room is set aside as a prayer-room until such time as a chapel can be built. Almost all Dr. Beale's former patients have made some personal contribution to its equipment. Some of the very poorest have given what to them must have involved real self-sacrifice. The furnishing has been carried out in accordance with a scheme of colour arranged by those on the Other Side, bearing in mind the influence that colour plays in the healing both of body and soul. The rent of the place is high and a Guarantee Fund is being raised to cover both rent and taxes for seven years. More than half has already been guaranteed, and it is hoped that the remainder will soon be promised. It is intended that the Home shall be self-supporting, but the spirit helpers are anxious to be able to carry out new ideas in their work of healing, involving coloured screens, special baths, electric apparatus, etc., all of which will necessitate expense. Hence there is ample scope for voluntary contributions. Arrangements have already been made for a children's ward containing six beds, and Dr. Beale looks forward to the day when he can open a free ward for patients unable to pay for treatment. Any donations towards this will be most warmly welcomed by him. He asks all readers of LIGHT to give their prayerful sympathy and help to this new enterprise. The address of the Home is Hulham House, Exmouth, and further information can be obtained by sending an enquiry with a stamped envelope for reply.

E. M. S.

"A CHRISTMAS CAROL."

Under the auspices of the Marylebone Spiritualist Association, a performance of Dickens' "Christmas Carol" was given at the Margaret Morris Theatre, Chelsea, on Saturday, the 17th inst. The play, which was produced by Mr. A. A. Mowbray, was an original dramatization, and although scenic effects were dispensed with, owing to the cost of scenery, the performance, which was given to a crowded theatre, was highly successful. The author of the version himself took the principal part of Ebenezer Scrooge, while Mr. Harry Downes represented Bob Cratchit. The philanthropic gentleman was played by Mr. Plummer Ratcliff, and Mr. Walter Mowbray represented "Old Joe." Scrooge, as a young man, was effectively rendered by Mr. Chas. Dimmick, and "Belle" (Scrooge's former fiancée) in the person of Miss Amy Rogers was not without merit. Mrs. Thomas as charwoman and Mrs. Oliver (laundry-woman) vied with each other for the favours of "Old Joe." The ghosts were Dr. Cooke, Mr. Ralph Barnard and Mr. Eric Rogers, Miss Elsie Finch making a capital Mrs. Cratchit.—P. S.

MRS. ALICE JAMRACH, on behalf of the distress fund connected with the Little Ilford Society of Christian Spiritualists, desires to acknowledge with deep gratitude the receipt of two useful parcels from Mrs. Hudson (Huddersfield).

SURVIVAL—IDENTITY—MEMORY.

EXCAVATED POTTERY BRINGS EXPLANATION FROM AN IRISH ANCESTOR AFTER 270 YEARS.

By R. H. SAUNDERS.

In Co. Armagh, Ireland, in the barony of O'Neilland West, there lies a small lake called Lough Gall, and in it is one of those artificial islands called "crannoges." On August 23rd and 24th, 1921, trial excavations were started on this island by Colonel Berry—whose family has been established in the vicinity for centuries—during which certain sherds of pottery, bones and traces of fires were turned up at varying strata down to the timbers.

At a sitting with Mrs. Wriedt, at Newcastle, County Down, held on September 9th, 1921, Colonel Berry produced a piece of this pottery and gave it to the medium who held it in one of her hands. To the untrained eye, the few inches of material might, or might not, have been of human workmanship, but the Colonel is a keen student of archaeology, being a Fellow of the Royal Society of Archaeologists and a member of the Royal Irish Academy, and he saw there was a crude "stud" design on it. To the surprise and delight of the Colonel, an ancestor of his (Sir Phelim O'Neil) came, and, speaking in the direct voice, explained all about the crockery in such an interesting manner that I think it well to give the actual words of the spirit taken down as he uttered them. The notes have been submitted to Colonel Berry and other sitters, and they consider them to be accurate.

The ancestor to whom Sir Phelim refers was Con, the first Earl of Tyrone, from whom was descended Hugh, Earl of Tyrone, one of the most successful "rebels" the English had to contend with. His successes over the English forces spread over Ulster, Connaught and Leinster. Elizabeth sent over Essex with 20,000 men, and a truce was made. But Lord Mountjoy, who succeeded Essex, subdued the country and Hugh had to flee. He died in Rome in 1616. The records of the doings of this "arch rebel" makes fascinating reading. Unfortunately, the harshness of the English rule of those days has entered deep into the hearts of a great many of the Irish and has been the seed of the unhappy harvest now being reaped.

In a contemporary print, Sir Phelim O'Neil is thus described: "Sr. Phillom O'Neal Chief Traytor of all Ireland." Of course this is from the English point of view. The print shows him dressed in the cavalier style, with breastplate and baldric. His hair is long, beard and moustaches after the fashion of Charles I.

He was educated at Lincoln's Inn, and at one time professed the Protestant faith. He was executed in the barbarous fashion of those days—beheaded and quartered, and the quarters set up in the cities of Ireland—at Lisburn, in memory of his burning that town—at Dundalk, which he had taken—at Drogheda, which he had besieged, and at Dublin.

EXTRACT FROM NOTES.

A voice to Colonel Berry: "Robert Berry."

COLONEL: "Who is it, please?"

The voice repeated a name several times.

COLONEL: "Did I know you in life?"

VOICE: "I'm a connection of your family, and a friend of the family now."

After several more attempts we caught the name of "Phelim O'Neil."

COLONEL: "Oh, you're an ancestor of mine—Sir Phelim O'Neil?"

O'NEIL: "I am. I said so. It is Danish."

COLONEL: "What is Danish?"

O'NEIL: "The crocker" [for more likely "proca" (Irish), meaning a crock]. The Colonel realised that the spirit was speaking of the small piece of crockery the medium (Mrs. Wriedt) was holding in her hand. The spirit went on: "Yes, the bowl [pronounced ho-nill] was made during the Danish reign in Ireland. Now do you understand?"

COLONEL: "I do—please go on."

Mrs. W.: "Were any Danes really in Ireland?"

O'NEIL: "Plenty, plenty. I was friendly with the Danes. My people for centuries were friendly with them—up to the time they took the Orkneys. It's correct what I'm telling you. My people are here."

COLONEL: "Had you intercourse with the Danes?"

O'NEIL: "My people had—not I—your grandfather's grand ancestors had. There were great mixtures

after the Danes came into Scotland. That was buried with the Britishers—buried with the Britishers, I say. Then the country was not called Ireland. It's called Erin now. One of the names was Iarann [Irish, pronounced Erin], Tir-iarann [the iron country, i.e., the country from which iron came]."

COLONEL: "Do you mean Erin?"

O'NEIL: "No."

COLONEL: "The country was called Eiru Fodla and Banbha."

O'NEIL: "Yes, that was long ago, and not what I mean—it was called Tir-iarann, meaning iron, i-r-o-n [spelling it]. Prior to that it was called Eiru. The Irish were driven back by Finnish and the country taken from us. There were three languages spoken in the country then—Danish, Irish and Finnish. The Danes owned the country—they had establishments everywhere in the land. You understand I'm speaking of the time before the Rebellion. Robert—look—you remember Con O'Neil, one of my people?"

COLONEL: "Do you mean Colonel Con O'Neil? [one of Sir Phelim's officers] I've been reading of him lately."

O'NEIL: "No—he was before me."

COLONEL: "Hugh O'Neil?"

O'NEIL: "It was his grandfather I was speaking of."

COLONEL: "Hugh O'Neil was Earl of Tyrone."

O'NEIL: "I said Hugh O'Neil—he was Earl of Tyrone too. When the Danish came he was the one holding the proca there. That is a crocker [or proca—crock] of the Danish period, made for the purpose of the O'Neil family. Armagh was the biggest place in those days."

COLONEL: "But you did not live in the time of the Danes."

O'NEIL: "I did not say that. I say the plates came into the family through the Danes—plates! plates! I say. They are cracked now, but before they were good. That was before the trouble [obviously of 1641-52.] They put them there and buried them in the soil. The clay was so moist and the crocker (or proca) so hard, it broke, it cracked. You'll find more pots, you call them now—pota."

COLONEL: "You use a Gaelic word, you speak Gaelic!" Here succeeded fluent Gaelic, but too quick to follow.

COLONEL: "Were you at Castle Row?"

O'NEIL: "I was there."

COLONEL: "You lived there?"

O'NEIL: "Yes. Clan-na-gaine ["Children of laughter," or it may have been clan-na-gairm, "assembly place of the clans"]. He was chief of the O'Neils. But we go quietly. When the trouble came, we buried them deep under the hut, but covered so that you could not miss it."

COLONEL: "Do you mean under the hut, as deep down as the timbers?"

O'NEIL: "No. It's sunk a bit with time. We put pota (pots) in a buicead—what you call a water pail. We filled it with things, but we had not much left to keep from being taken away. We made—what you say?—a 'dug-out,' and put them carefully down and covered them with clay." [Here two words were used sounding like 'strar-r' and 'roses.' Probably 'strare' and 'rosan,' meaning "We wandered in the woods of bushes, or across the causeway to the Island"]. The spirit continued: "because the English came over and raided everything and drove us into the moss."

COLONEL: "Was that the time of the last battle?"

O'NEIL: "It was the last—all was taken from us."

COLONEL: "That is by Munroe?"

O'NEIL: "Yes, it was [a pause]. I am tired, I am cold. Yes, yes, I say it is Danish pottery, made of fine clay, but buried so long it has turned black. It wasn't black when made."

COLONEL: "Was it painted?"

O'NEIL: "Not painted—it was glazed."

The spirit ceased speaking and was heard breathing heavily and sighing. The voice, when speaking English, was laboured, with a slight foreign accent, but with no trace of the Irish accent.

A striking feature of the conversation was the spirit's reference to being "cold," and "I am tired." We have so often been told that spirits do not feel atmospheric vagaries, and that they are never tired. It may mean this return to earth, after so long a sojourn in the spheres, produces psychic conditions analogous to our cold and weariness.

The spirit said we should find more, and further excavations by Colonel Berry have produced a large quantity of broken crockery.

"THE LIGHT SHINETH IN DARKNESS."

"M" sends the following:—

Lying awake, ill and weak and lonely and unable to pray, I began to think of my mother and precious friends on the other side. I put out my hand in the dark and I cried out, "Why, if they are really alive and loving me still, cannot they give me a test when I need it most?" I looked into the dark room and saw nothing, and I opened my hand hoping to feel some presence near, but was dis-

appointed. Suddenly in a flash I received a vivid mental picture. I saw a very steep, black mountain peak sharply outlined against a dull leaden sky. It was a terrifying peak, but on the topmost right edge I saw a line of intensely vivid silver. It seemed molten and quickly flooded the whole side of the mountain. It was so bright and came towards me so swiftly that I called out, "How wonderful!" and then it all vanished. Whatever the interpretation of my experience, I feel that it was sent as a direct answer to the soul's appeal at a time of trouble and distress.

QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

CAUSES OF MISUNDERSTANDING.

"BAFFLED."—If you take all that is told you as being in the nature of orders or commands you may well be "in a fog," since they are often so utterly in contradiction. It is the law of life that in our way through the world we must think for ourselves, and not rely on others for instructions as to what we shall think or believe. Now, as to this particular source of confusion of which you write, think it out for yourself. It stands to reason that there must be some link or intermediate between the lives of those in the flesh and those out of it, or there could never be any communication between the two, nor, indeed, could man the mortal ever become man the spirit. It is in that borderland mental region the confusion arises. The mind of the spirit has to be brought into relation with the mind of the mortal, and unless there is clear understanding and close sympathy, the possibilities of misconception and mistake are immense. It is just the same in this world where misunderstandings between spirits incarnate arise from precisely the same causes. But it is too wide a question to go into exhaustively here. We can only give you a general hint, based on our own experiences. Reflect that with some of the persons you meet mutual understanding is instant and precise, almost without words. With others, where the link of sympathy is absent, there is never any true understanding. Each party is "in a fog" regarding the character and intentions of the other. But the fog need not baffle the mind which can rise above it.

MENTAL MEDIUMSHIP.

W. PARKINS.—Yes, we had noted Mr. James Douglas's statement that vague as were the physical evidences of Spiritualism, those of the mental order were still more vague. This is not to be wondered at considering that even amongst Spiritualists the true inwardness of the matter is not too well understood. There is, no doubt, even yet a tendency to put down to spirits much with which they have no special concern, and of which they are frequently quite unaware. We have to keep clearly in view the connection of the mind of the medium and the minds of the sitters with everything which occurs. Here mainly is where the elements of confusion and perplexity come in. But in innumerable cases where the conditions are right, the personality of the communicating spirit is quite clearly evident as something wholly distinct from the other personalities concerned. It is not a matter of faith but of evidence, and the evidence has convinced thousands of people who have approached the matter in a reasonable way. If the evidences are vague, then do not accept them, but wait until they become clear and definite. Even literature and mathematics are very vague matters to the untrained mind, but they are clear enough to those capable of understanding them and seeing through their mysteries.

WHAT SPIRITUALISTS BELIEVE.

EARNEST INQUIRER.—Spiritualists belong to all faiths, but there are some convictions, besides that of the possibility of communication between this world and the next, which they all hold in common. They believe that the human spirit survives the death of the physical body by a natural law and not by any special Divine decree, that existence hereafter is no more a reward for good conduct than is existence here. They believe, too, that everything is under a beneficent guidance which cannot and will not suffer itself to be thwarted; and, believing this, they are assured that, however far off it may appear to be, and however hard and painful to reach, good is the final goal of ill for every soul God has sent into the world. This does away with any idea of conditional survival or conditional immortality or what Baldwin Brown truly called "the miserable doctrine of annihilation"—a doctrine which dishonours the Deity by picturing Him as so short-sighted and helpless as to be perpetually coming to the end of His resources and compelled to unmake His own work. All wickedness is three parts blindness and the rest madness, and madness and blindness are curable if we only knew how to cure them. Did not Jesus say of His own murderers: "They know not what they do"? Read "The Confessions of Marmaduke" for an illustration of the possibility of the redemption hereafter of an utterly selfish soul. His story could never have been written if conditional survival were true.

THE PUZZLEDOM OF SPIRIT MESSAGES.

"ELLIOTSON" asks why it is the messages from the next world are often so contradictory? Why are they so puzzling to the average inquirer? Simply, one supposes, because in this world, dealing with all kinds of contradictory things, whether in the way of newspaper opinion, friendly advice or conflicting verdicts on the same thing, people use their own judgment, and have not yet learned to apply the same healthy practice to the things which come from the other world, which, of course, is equally human. On this question we may well quote a letter recently received from Miss Ruth Canton, who writes: "Supposing that a 'message from Mars' came to us asking for particulars of our surroundings, aims, occupations, etc. Do the puzzled ones realise the difference there would be in the answers received from, say, a Western sovereign, a slum child, an Eastern philosopher, a Chinese merchant, an emancipated woman, her slave-sister, an African chief, an Esquimaux fisher, and our ten thousand and one different types that might puzzle the Martian who forgot that this world did not consist only of that section to which he happened to address himself?"

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Will you romp with bonny children and let them taste the joys of Christmastide? Will your walls echo merry laughter and peals of joy? Will you feast and enjoy yourself? Surely, looking forward to the happiest season of the year, you will find a corner in your heart for those who appeal to you for mercy.

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Make a Christmas Gift that will be the best thing you have ever done—the noblest action yet of all your generousities. Upon YOUR decision to-day the issue will depend. Your contribution spells LIFE—your neutrality spells DEATH. And remember it is the spirit of Christmas that calls you, and the sacred cause of the little children.

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SPIRITUALISM AND WORLD PEACE.

SEE PAGE 810.

LIGHT



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PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, DEC. 31st, 1921.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,138.—Vol. XLI. [Registered as] SATURDAY, DECEMBER 31, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

The Old Year falls with midnight's closing chime
In the "dark backward and abysm of time."
Bid him farewell and let us go elate
To meet and greet the New Year at the gate.
He brings us gifts—a gift from us is due:
A light to guide him all the twelve months through.
—Lucius.

Janus, the guardian of the gate, is opening it for the New Year about to enter in. In one way—if not in all ways—it is bound to be a happy one, because it will be another step forward—another "day's march nearer home," a further stage in the journey towards the "far-off divine event." We find hope in the prospect and satisfaction in the retrospect, for we see a record of work accomplished in several directions in the year that is ending. LIGHT has done its part, and burns not only undimmed but with a brighter flame. The pilgrimage to Australia of Sir Arthur Conan Doyle and his party is a historic event not merely in the year, but in the whole story of the spiritual movement. The mission and the message of George Vale Owen in pulpit and Press will leave their mark on their time, and many great things will in the future have been found to centre about the year of grace 1921, the coming of age, so to speak, of the twentieth century. We could go on enumerating here events which have marked out that year as one of signal importance. Some of those things have found no record yet in LIGHT or elsewhere, and we agree with those principally concerned, that it is wiser to be silent for the present, merely mentioning that they relate to new discoveries in connection with the finer forces of Nature. So far all or most of the great inventions have been monopolised by commerce for purposes of gain. It was bound to be so in a world of barter and exchange. But a new spirit is coming into life in the perception that things for the general good should be as far as possible without money and without price.

Amongst the events affecting psychic research, the year is going out amid a fresh burst of controversy over psychic photography. It is a very old story this, of the apparent imposture in connection with all forms of physical phenomena. Dr. Crawford's experiments

have settled for good and all the question of the supposed fraud in materialisations, in which colouring matter, by its transference from psychic forms and figures to the medium, was supposed to have proved the medium to be a cheat. And now we have the question of markings on plates which it is held could only have been produced by mundane means. We cannot blame those who have no special knowledge of the matter for accepting what appears to be the only natural explanation. It would be strange if they did otherwise. None the less such markings have been discovered on plates in tests carried on without professional mediums and in circumstances where fraud was impossible. "Double exposure" has been the cry throughout the whole period of investigations. It did not deceive Traill Taylor, one of the foremost photographers of his time, for he said that the most genuine of his collection of psychic pictures looked the most like clumsy frauds. Psychic photography has survived all attempts to expose and destroy it, because it is a fact. Its followers have not been deceived for all these years by a thin device such as a smart journalist could find out in a few minutes. The sceptics show all the assurance of ignorance. The psychic experts have not so much assurance because they are not all sure of the nature of the discovery they have made. They cannot say how or why these phenomena happen. But they are sure that they do happen, and that no trick can account for them. The fraud theory, employed to cover everything, has become merely farcical. It is the "last ditch" of the materialistic die-hards.

We found, being very catholic in our tastes in literature, much to interest us and something to admire in "A Grammar of Freethought," by Mr. Chapman Cohen (Pioneer Press, 5s. net). It is an able statement of the position of Freethought, and, as such, enables us to gauge with some degree of confidence how precarious is the position of those who make Freethought synonymous with materialism and how perilous is the method of classing under the head of "supernaturalistic beliefs" things which advanced psychic research is proving to be facts and bringing into the arena of science. As we read the book we came on one statement which effectively marks the line of cleavage between Materialism and Spiritualism. The author tells us that "a man living by himself on some island would be absolved from all moral law; it would have no meaning for him." That puts us flatly on the idea that life is all a physical question. And it is not. To us the man on the desert island would still have a moral duty to himself and would still be part of the spiritual community of life. But that, of course, is a "supernaturalistic" view, and apparently incompatible with Freethought. On the whole we are rather glad that our thinking is really free, and not nominally so.

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and Newsagents; or by Subscription,
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Somewhere beyond the stars
Is a love that is better than fate;
When heaven unlocks the bars
I shall see him, and I can wait.
—ELLA WHEELER WILCOX.

THE PROGRESSION OF MARMADUKE

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 823.)

June 4th, 1916.

THE REALMS OF BLISS, AND HOW THEY DIFFER FROM THE PROBATIONARY SPHERES.

"You have been truly told that the condition of the mind, more than absolute place, makes our Heaven or Hell, yet there are the different spheres of progression. From the grey mists of borderland a spirit ascends to the First Sphere, where all is clearer but by no means bright; and when we, from our higher spheres, talk of the 'brilliant radiance' we experience, the dwellers in the lower spheres cannot grasp our meaning. Our spheres in the higher world are infinitely more beautiful than the First Sphere. It must be so, for the dwellers in any sphere have something of its beauty in their own power, for they can rear stately buildings at their discretion. Natural beauty there is, to commence with, in every sphere, more or less; but the inhabitants of the lower realms are incapable of appreciating these natural beauties, and so they imagine that everything around them is gloomy and miserable. If they are brought up to our spheres they cannot stand the radiant light and beg to be taken back.

"In this way it is true as to the condition of mind making the Heaven for us, but not entirely. I think that though we carry our Heaven with us into the dark places, we should find it difficult to keep our Heaven had we to dwell in them always; for the constant contemplation of low aims and desires is very fatal to happiness, and may even undermine our own aspirations and tend to lower them. Therefore we never go to the lower spheres for long together, and always it is to do some appointed duty and help some poor imprisoned soul. As we progress our powers become greater, our will-power increases, and so we are able to form, through thought, both dwellings and other things like dress and ornaments, which we could not even have imagined in our lower stages of progression.

"It is not so easy to form anything through thought as you might imagine, for there has to be in the mind the clearest possible image of every little detail. Some always make sketches on paper first, and then learn off every detail before proceeding to build up the actual thing itself; and sometimes it is necessary for two or three to concentrate their thoughts in order to form some article of especial beauty of design and colouring.

"I will now describe to you a house I have just built by thought. Imagine a verandah running all round, from which open the various rooms. There are no stairs, so it is what you would call a bungalow. There are rooms corresponding to your bedrooms, but in which are only couches for resting on. Each person has a separate living-room, for solitude is occasionally necessary; but one very large room is where all can meet together and spend their leisure time. The whole of the verandah is decorated with moulding, and the rooms inside are frescoed with beautiful paintings, some original, but many copied from those the artist has done for hospitals and halls of different sorts. The beautiful silken draperies are also designed from the best that can be found in ancient mansions and palaces all over the world; and in the windows are fixed most delicate shades of glass, which diffuse a lovely tint over the decorations. The tint can be changed at will, as the glass is made to revolve and bring into place various colours, and often a tired mind can be restored by a different reflection of colour. You may not credit that all this is possible, but it is true, and you will find it so when you pass over."

June 18th, 1916.

CONTINUITY OF LIFE, WORK AND AIMS.

"When we pass over we are very easily influenced, but more or less so according as our earth-life has tended towards good or evil; for, as we have been, so we are on first passing over. But there can be no continuity of work unless we have tried on earth to benefit others. There are not to be found here the tasks of a material sort which we have been accustomed to; and we are obliged therefore to take up those of a more spiritual kind; but this will be difficult unless our aim has been towards the spiritual.

"You do not perhaps see to what I am leading. It is this: that men should, in earth life, so live that they will pass from one state to another without a break. If they

have to make themselves different in order to conform to the new life, then time is wasted and there is no continuity. Men should aim for the continuity of life in all its phases: at a life moving on harmoniously from earth to the spheres, and from one to the other of these, until we go we know not *now* whither, but to something even more beautiful, even more celestial, where our powers will develop as they were meant to do; where knowledge is breathed in with the atmosphere, and where there is neither painful learning nor any sad experiences, but where all is harmony and beauty.

"And yet, out of all this land of satisfied desire we can descend to earth again and bring comfort and love, knowledge and peace to those who are still struggling in the fetters of earth, still drowning in the sins of impulse, still longing for forbidden pleasures and 'dead sea fruit,' or to those whose suffering seems the sport of an angry Providence, as uncalled for as the death of a harmless little bird in the midst of its song.

"You looked with pain and pity at all those wounded men yesterday, and the piteous question almost rose to your lips: 'Why this suffering, this mutilation, this reckless waste of life?' Is it waste? What would the lives of those who have passed over have been? Would they have been rounded out to the perfect end? With some, yes, no doubt; but with others, not so. 'Made perfect through suffering,' many have passed into the great beyond; others, hampered and spoilt by life's temptations, may well wish hereafter that the bullet which put an end to a comrade's earth-life had been directed towards them instead.

"This vast debacle has forced many to think who never thought before; has swept away many old ideas and prejudices; has brought Heaven nearer by raising Earth to meet it, and has thinned the veil to gossamer which has hitherto separated the two states of mankind from each other. This separating veil is very thin now and anyone can tear it down who has the will to do so."

June 25th, 1916.

THE INFLUENCE OF CHARACTER ON OTHERS.

"Do we realise how much, when on earth, we influence others? Surely not, or our lives would be different. It is easy to say that no man should be influenced by another; but we are influenced, though it may be unconsciously. Once I wondered, in the old earth life, why a friend who was formerly willing to join me in any wild caprices or even actual wrong-doing, was little by little getting away from my influence. I found he had made a new friend, and although at first I thought he simply found him a more congenial companion. I soon discovered that the new friend was using all his will-power to keep us apart, and finally he succeeded. You may think that of course my friend knew he was being influenced, but he did not, and would certainly have resented it if he had known.

"The influence we can have on others is either a deadly vapour, permeating through the outward man to the spiritual real man and the inner mind, poisoning and destroying on its way; or else it can be a subtle but beautiful perfume, not so strong as to be perceptible, and yet which is drifting through the outward bodily substance of the man, leaving renewed health and vigour, and bringing out the capabilities for spiritual growth. In our spirit-spheres we note the influences which various people exercise. We see the spiritual, and also the practical influence which shames the idle and slothful, and determines them to get some useful work accomplished as they progress through the different stages of their onward journey. Then the noble influence of good women! They shed around them a radiance which nothing can hide, and in this light the wounded and suffering can bask and renew their strength.

"All this is unconsciously given, but none the less real. We should be prigs of the spirit-world if we consciously set ourselves to change everyone around us; but being unconsciously done, we go on our way, never knowing that on some poor bewildered traveller we have shed a ray of light, and on some heart of stone we have poured the love-effulgence which alone has power to melt it.

"Now another point I may mention is the building up of our spirit-body by our will to help others. It is a curious thing that here an unhealthy mind produces a weakly body. That is to say, there may be nothing wrong

with our spirit-body, and yet because the mind is not in a healthy state, because it is rebelling against its surroundings and wishful to get back to old pleasures and old haunts, because it does not or will not see the sufferings it could help to alleviate, there is no sense of health, no lightness of body, which seems as weighty and hard to drag about as the old earth-body was. But once let the will-power be awakened, the conscience become active to press forward towards good, and there will be a change; the body will feel lighter and more active, the mind will be alert, quick to respond, eager to help, and the whole man will be transformed. So it is that mental health results in soul-health in the spheres, as it often does on earth in the physical body."

July 2nd, 1916.

"I am going to write to-day on war and peace; not so much concerning the present war as in general terms; and yet I must take my examples from this war because it is the only one of which I have personal knowledge. In the first place, I think that war is the turning point in many a man's life: and that often a careless or even vicious man has been saved by the threatening of a great national disaster, which has drawn out the best there is in him. Perhaps he would have led an idle or even evil life but for the war which shook him out of himself, or rather, which brought the real man to the surface."

Then you approve of war?

"By no means. I think that war is horrible, and that all nations who provoke war should suffer for it. Because an evil thing can sometimes produce good results, that is not saying that evil is not evil all the same. So with war; it may make saints out of sinners for the time being, and it may provide a field for unselfishness and self-sacrifice to many, and yet be thoroughly evil and wrong."

"How otherwise, then, could similar good results be achieved? We are engaged on our side in thinking out this problem. My opinion is that there would be provided some emergency which would take the place of war; for surely men will not always require the murder of their fellow-creatures that their own characters may be benefited! There is scope in many ways for noble qualities to be shown."

"Why, instead of a standing army, should there not be an army of life-savers, pledged to go into any sort of danger and safeguard or save life? Let such men wear a badge or special uniform if need be. Let them be drilled in physical exercises so that the body shall respond to the call of the soul and conscience, and be fitted to do its work; but let them live in their own homes and not in barracks where healthful influences are rare, and where temptations meet them on all hands. We have seen the beginning of such a corps of life-defenders in our citizen-associations during the present war, but they will disband when it is over. What we want is a substitute for the army in its educative effect—a 'salvation army' on non-creed lines, yet working out religion in its highest and noblest aspect—a religion of deeds and of helpful service."

"Then take your noble armies of women. Are your Red Cross organisations to perish? Will there be no sick and suffering needing help, no invalids needing country drives and pleasures which they in their dull lives have never known? Is it too much to ask that those who have motors or carriages should give them up at least one day a week for the benefit of those who are crippled, maimed, and feeble?"

"Surely the women who have organised so grandly during the war can do so when the war is over. They can plan and work in times of peace also; not so hard as they have had to do during the war, but even half as much or a quarter would suffice. Then would these vast organisations not disperse like empty bubbles of air, but live on and be ready to act in all emergencies, bringing the same spirit of love to bear on the affairs of everyday life as on the more thrilling scenes of war and destruction. These are a few of my thoughts—make what you can of them."

(To be continued.)

THE "OCCULT" IN CHRISTMAS LITERATURE.

Several newspapers and magazines defer to the popular taste to the extent of giving psychical and "occult" items of a "ghostly" nature. Thus the "Weekly Dispatch" gives the story of a haunted Martello tower in Guernsey. The "Evening News" tells of a house in Chiswick where various articles—hair brushes and so forth—vanish and re-appear mysteriously. But we hardly find any story which bears any sign of authenticity. Some of them may be true, or partly true, or not true at all. Perhaps the public will come to know in time that Spiritualists, as a rule, are far more careful and discriminating in these matters than they are popularly supposed to be, because they have first-hand experience backed by serious study. The subject to them is a science not a temporary fad or a passing pastime.

"I have now taken LIGHT for some months, and am much delighted with the often illuminating articles on subjects which at times have been so puzzling and so painful."—LADY BERKELEY.

CLAIRVOYANCE AND THE INVISIBLE RAYS.

A SUGGESTION FOR EXPERIMENT.

Most persons would, I think, assume that the gift of clairvoyance was entirely independent of the physical properties of light. But is this a known fact? If not, I venture to think that it might be ascertained without much difficulty.

The late Admiral Usborne Moore states in one of his books that only one-eighth of light rays are visible to the human eye, seven-eighths being invisible, and the Admiral told me that the late Sir William Crookes had agreed with this statement. Both Sir William Crookes and Flammarion, the French astronomer, have published tables showing the lowest and the highest wave vibrations known, and unknown, but assumed to exist, in the universe.

M. Flammarion's table shows that light is propagated by waves vibrating between $281\frac{1}{2}$ and $1,125\frac{1}{2}$ trillions of times per second. Of these vibrations only those waves which vibrate between say 400 (red) to 756 (violet) trillions of times per second are visible to the human eye. The invisible lower vibrations are, as is well known, caloric rays and the invisible higher vibrations chemical rays.

They are stated to be invisible because they are not visible to the human eye on the coloured band or spectrum produced by the ordinary spectroscope when splitting up a beam of sunlight.

I suggest that experiments should be made by clairvoyants to test whether their powers of sight are more extended, and whether some of the caloric or chemical rays on either side of the visible spectrum are clairvoyantly or actually seen by them. In making such experiments it would be necessary to use a very large screen on which the coloured band is shown, for M. Flammarion tells us in his book "The Unknown" (English translation published by Harper Brothers in 1900, page 39), that the part of the spectrum already explored is sixteen times more extensive than the visible spectrum.

To obtain the proper conditions necessary for such tests might, I am aware, involve some time and labour, owing to the fact that clairvoyance cannot be turned on at any moment or in any place but acts only when the conditions are favourable. If, however, any result came from these experiments there should be, I venture to think, an opening up of a large new field of knowledge concerning this wonderful gift, while if the experiments were all negative we should at any rate have proved, as a fact, that clairvoyance was independent and had nothing to do with the physical properties of light.

What a new and strange world we should behold if only for a few minutes our eyes were sensitive to the seven-eighths of the light rays, now invisible to our sight!

J. P. C.

A CASE FOR RECOGNITION.

The lady who narrates the following experience permits us to give her name and address privately to any reader who thinks he or she recognises the person seen in the vision:—

I lay awake one morning in August, 1920. It was about eight o'clock, and the morning light flooded the room. Suddenly I realised to my astonishment that I was not alone. Six or seven figures stood round the bed. They were of different heights, but were not fully materialised, with the exception of one young man who stood on my left near the foot of the bed.

I sensed that I was looking at beings from another plane of existence, and that my mother stood on my right, but I saw only her shadowy outline. The young man was an officer killed in the great war. I knew this. He was about five feet eleven, thin, but broad-shouldered for so slight a man, smart, and well set-up, in age about twenty-two or twenty-three, perhaps less. He wore a slate grey tweed suit with a black stripe in it. He was looking to the right. His face was rather long, with a good chin, and neat, straight features; the nose, though straight, was not sharply chiselled at the nostrils, and the complexion was a pale olive. His moustache was clipped and coal black; his eyebrows and lashes also coal black, in striking contrast to curiously light grey eyes—they were rather long shaped eyes, not prominent or round. His hair was parted slightly at the right side of his head and swept back like a raven's wing. I can see him now: I could sketch him if I were an artist. I was unafraid and quite disappointed when the whole vision vanished. I could recognise the photograph of this man. I feel sure he wishes to be recognised. If any reader of LIGHT sees the above description and cares to send me a photograph in case it answers to the description, I shall be glad to help in clearing up what is to me a mystery. During the war I was in touch with several Irish regiments in France, and had letters from young officers (who were killed in action at a later date) thanking me for "small comforts parcels" sent to the men through the "Forwarding Officer" at Southampton. This fact may furnish a clue. I think the grey tweed suit with the black stripes may have been chosen to help recognition.

SPIRITUALISM AND WAR.

A SUGGESTED APPEAL TO PARLIAMENTS.

By STANLEY DE BRATH.



MR. STANLEY DE BRATH.
Author of "Psychic
Philosophy."

the symbols of the Apocalypse have been literalised into absurdities, the phenomena that have arisen, nearly simultaneously, over the whole world, are of the highest utility; for they prove by physical evidence that the soul is a real being, that it has faculties that transcend the bodily senses, that it survives the death of the body, that the truly human evolution is the development of higher states of consciousness, that this development comes about by obedience to the laws of God (which are not creeds, but ethics), and that once a certain evolutionary level has been reached, co-operation and not conflict is the true means of progress.

That the phenomena are world-wide is a fact of great import. Relatively few persons realise it. The official Bulletin of the International Bureau (Belgium), in the Report for March, 1921, gives the names of 143 publications devoted to psychic matters in most of the countries of the world: North America, fourteen; South America, sixty-two; Great Britain (England and Scotland), six; Holland, four; Belgium, three; Norway and Sweden, three; Denmark, three; France, twenty-five; Germany, three; Portugal, three; Spain, three; Italy, five; Russia, two; Slovakia, three; India, two; Australia, one; New Zealand, one. That the teaching should be everywhere similar, differing creeds and temperaments notwithstanding, and that the phenomena should be in most respects identical with those described by St. Paul in his first Epistle to the Corinthians, are notable facts. They indicate another source than human curiosity or invention.

The political outlook could hardly be graver than it is. The utmost resources of science are being applied to the discovery of more destructive explosives than have yet been invented. It is incredible that the recent disaster at Oppau should have been due to the ignition of two gasometers, if these contained coal gas. Gas burns, it does not explode unless mixed with a large volume of air. A crater "three hundred feet wide and forty feet deep" indicates a large amount of high explosive stored deep in the earth or possibly in these gasometers.

Not only are high explosives and aerial torpedoes prepared as normal war material, but the ingenuity of chemical science is taxed to produce lethal gases. Field-Marshal Sir Henry Wilson—the man who foresaw the war, and who, as Director of Military Operations, "took a principal share in bringing the arrangements for the Expeditionary Force to that marvellous pitch of perfection which astounded the most competent and least friendly critics, the German Great General Staff"—has publicly warned us that poison gas on a large scale will be used in future warfare. There can be little doubt that an unscrupulous enemy will use it not only against troops in the field, but also against cities, to paralyse the nerve-centres of production.

Few will deny that the value of Spiritualism to the world lies in its moral bearings rather than in psychical research.

The physical phenomena are of little value in themselves. They are scarcely needed by those who can realise, like Newton and the wise in all ages, that the ultimate source of all existence is an immaterial Essence which the universal instinct of mankind has termed "God" or "Spirit," without attempting any sort of definition.

But to a generation whose belief in the existence of the soul as a real entity that survives the body is imperilled because a quasi-"scientific" school has declared "soul" to be a mere "name for the functions of life," and because

The British Premier, speaking at Thame last July, said:—

"Just before the bells of peace were set ringing, we had ready more horrible machinery than the world had yet seen. I do not doubt that similar devices were perfecting on the other side. The ingenious mind of man will go on developing these horrors, and no one can conceive what the next war may be like. Europe might become as the North of France. We must beware lest we bequeath to our children a legacy of concentrated hate which will one day explode, shattering their happiness, leaving the world a wilderness and man a gaunt wanderer amid the ruins of civilisation that his folly has destroyed."

Battleships are being designed costing some seven millions apiece, to be hermetically sealable against poison gas till perforated by enormous shells.

Any thoughtful man visiting the War Museum at the Crystal Palace will be appalled at the evidence of vast thought, skill, energy, and science devoted to purposes of destruction. The careless crowds who look at these things and at the models of French towns devastated by such engines seem to have no conception that a similar fate may well await themselves.

Sir Edward Thorpe, in his recent Presidential Address to the British Association, has denounced this "continued degradation of science." Why is this horror not put a stop to? Not for want of desire in all nations that it shall cease, but for want of the character that would submit disputes to equity administered by a tribunal worthy of confidence.

Such a tribunal men are hoping to erect in the League of Nations. But efforts of this kind have been made before. The "Holy Alliance," devised after the Napoleonic wars, was intended to serve the same end; it failed because it sought to interfere in the domestic affairs of other nations and to stereotype a political system that was certain to be outgrown. England withdrew in 1821 because the Alliance had become a mere instrument of reaction and obscurantism. The device of a general strike is still more futile; its uselessness was manifest in July, 1914.

Agreements to reduce armaments are of course possible; they also have been made before, but have been failures; because, self-defence being a primary instinct, they are observed only so long as they accord with national security. Therefore the degree to which armaments can be reduced depends on the degree to which the causes that make armaments necessary are removed. When we have to deal with those who conceal their real and nefarious designs under a mask of plausible words, the position soon arises which confronted America when the President in 1917 declared for "force to the utmost" in support of the liberties of mankind.

It is useless to seek to abolish war by dilating on its horrors, though we are now in a position that should bring its consequences home to us. This generation, however, does not perhaps realise the end to which it is moving unless the present mentality can be changed. This change must be shown by a resolve to co-operate in the creation of a tribunal as nearly impartial as this imperfect world can produce and to abide by pure equity in so far as that can be realised. The purpose of the Washington Conference is to consider present causes of national friction, and as far as possible to remove them; but its labours can scarcely attain any great measure of success without a changed mentality in majorities. This changed mentality will not be brought about by fear, though to realise the fact that another war, after unparalleled sufferings to the civil population and to combatants, must end in the total collapse of Western civilisation by disappearance of credit and therefore of trade, may well open men's minds to the essential truth of the laws of spiritual consequence and induce them to put those laws into practice.

The Churches seem more concerned with the limits to which theological doctrines can be relaxed to admit (or exclude) other Christians, than with a united appeal to the nations to put in practice those principles which Christ Himself declared to be preliminary to peace on earth. It would be well, therefore, for Spiritualists to show that the adoption of those same principles is the one and only

method by which huge disaster can be averted; for this is to get back into the true path of human evolution.

The real danger of the future is not Bolshevism. Russia has shown what that means. Logical France has seen that, and the Confédération Générale du Travail would have none of it. English Bolsheviks were kind enough to say that they intended no violence if those who thought differently made no resistance to the general strike and to the seizure of food and transport. English common-sense merely smiled and held up a finger for twenty thousand men whose common-sense immediately responded. Hot heads got cold feet and became suddenly cautious; and since then Bolshevism is left to those who get their living by mouthing hot air.

Our real danger is that conflicts may arise from which we cannot stand aside with honour or safety, and in which we may be involved to a common ruin.

I believe that if the terrible prospect of chemical warfare, which involves the suicide of Western civilisation, were put forward by the Spiritualists of Europe and issued as an Appeal to all Parliaments to abandon wholeheartedly all schemes of subjugation and vindictiveness, a popular movement could be initiated that would put an end to all armaments except such as are necessary for policing disturbers of the peace. Such an Appeal should show in logical sequence the proofs of survival and of the Law of Spiritual Consequence, awarding to individuals and nations here and hereafter the exact results of their deeds; showing, too, that political events arise from character and from character alone. It would then have a force that would compel recognition of verities that are often lost sight of in the mists of recondoite research.

If all the Spiritualist publications would unite in making as widespread an appeal as possible, each in its own sphere, that could scarcely fail to have immense effect, and, by showing the real purpose of the movement, might even unify the great mass of civilised mankind in the determination not only to seek peace and ensue it, but to put in motion its effective cause—the temper of spirituality.

CLAIRVOYANCE AND ANIMAL SURVIVAL.

Mrs. E. R. Richards (Silverton Grange, Devon) writes:

Here are three instances of animals being seen clairvoyantly after passing over.

One day I saw a stretch of grass, and on it were three dogs, two of whom were toy spaniels, and the third a pure white dog. The spaniels were sniffing about the grass, and the impression came, "They are on new ground."

Afterwards I heard that a very dear relative on that day had to have her two little spaniels "put to sleep," as the restrictions owing to the rabies outbreak prevented her being able to remove them to another part of the country. The spaniels in the vision were identical in colouring and size with these two little dogs.

I had a ruby King Charles spaniel, who passed away in my arms one afternoon. That night I saw two arms stretched towards me and holding my little pet. She looked as she had done in life, except her coat seemed more glossy, and here eyes brighter. I also lost a Pomeranian dog, who was a great pet. One morning he was lying on the bed; he looked so tangible that one could not move for fear of disturbing him.

E. B. writes:—

I was at one of Mr. Vango's Circles, where I was a complete stranger, when he described my brother, giving his name, and adding, "He was fond of animals, was he not?" I said, "Not particularly, except horses."

Mr. Vango said, "Oh no, it is a cat he has with him—not a kitten but a full-grown cat, though she is of a small kind. She is black. A 'cat from home,' he says."

I could not understand this, but I said, "We have a dark tabby cat at home."

Mr. Vango said, "No, no, this one is quite black, and she is on the 'other side,' not here. He says it is a special cat that he thinks you will recognise, and it is living with him, and he wanted you to know; but if you don't remember, never mind."

It was not until I got outside, a few moments later, that I remembered a very special little, quite black cat we had, that died a few years ago. She was a cat of strange and wistful intelligence, and had made a deep impression on all the family, but she was particularly devoted to my brother, and he was very fond of her. She was the only cat he ever cared for or caressed.

Mr. B. E. TURNER and three other residents at Pontilwdda, Llwynypia, Rhondda, Glam., send us a signed statement briefly describing a series of five sances they have attended at which, in spite of the fact that the medium, Mr. J. Lewis, was securely tied up, very remarkable physical manifestations took place, including the removal of Mr. Lewis's coat and shoes and the movement and playing of musical instruments.

A REINCARNATION ROMANCE.

It is indeed a curious book, which under the title "Reincarnation: True Chronicles of the Re-birth of Two Affinities" is sent us for notice in *LIGHT*.

The author is described as a "man of science," which makes it even more mysterious. We find it difficult to imagine any man of science putting forward such a book.

The "man of science" commences with the message that "there is no death for the human ego, but only change and continuity of life," which, from our standpoint, is true enough. He goes on to express his everlasting gratitude to his "spirit guide, philosopher and friend Cedric, the High Priest of the ancient Temple of the Sun at Heliopolis," who, it seems, has collected and transmitted the facts contained in the narratives which follow.

The Introduction to the work tells how the facts were received:—

"I had for some little time been engaged in treating a patient hypnotically for partial blindness and at times, with his consent, did a little experimental psychic research work. One day he behaved in a strange manner, and I came to the conclusion that he was being controlled by an intelligence stronger than myself."

To put the matter shortly the "man of science" was in this odd way brought into oral contact with an ancient Egyptian, bearing the Saxon name of Cedric, and who is said to have been the Chief Priest at Heliopolis, and afterwards the Abbé Péronne at Bordeaux, who also comes into the story. On this occasion Cedric referred to a scene of Ancient Egypt. "He then described the shrine of Isis in the Temple of Heliopolis, with the High Priestess standing at the altar and a priest prostrating himself before her." The "man of science" was told that he had been that priest. Then follow some astounding narratives of scenes in Egypt and elsewhere—adventures, tragedies, intrigues, murders, and the story is carried through the ages. Ancient Greece, Rome, Italy in the sixth century, France, England in the seventeenth century, all come into the tale. There are many reincarnations, and the "man of science" and his "affinity" and other companions re-appear and play strange and moving parts in the various dramas. We get a description of events during the Reign of Terror when the "man of science" was, of course, carried to the guillotine.

"I saw Cedric and Jeanne, then looked at my headless, bleeding corpse, gave a shudder and passed into an unconscious rest for nine months. I was then in my thirty-first year."

The "love interest" is constant and intense, and the "man of science" tells of his amours with remarkable frankness.

In a chapter describing his experiences about 1650 we read:—

"I was loyal to Lily, but Annie, owing to the loveless treatment she was accorded by her father, rather encouraged me in my thoughtless attentions."

Then there was a Mrs. Moore, a handsome woman, to whom the susceptible "man of science" also paid court:—

"Physical death has not obliterated that mutual regard, for Mrs. Moore is again incarnated and well known to me."

So, too, it appears are other characters who played parts in the multifarious drama of the author's career through the ages. His investigations and experiments in psychic matters have brought him into contact with some of them, but of one, Philippa, of the French Revolution, he tells us he met her again in his present incarnation, but although he recognised her, he has not told her of the lurid past. One lady whom he met a year or two ago is vouched for by Cedric as a reincarnation of Robespierre!

We have said sufficient to give an idea of the nature of the book. We would rather not be asked to give an opinion of it. As to its genesis, we must be content with making some mild references to "subliminal romances," and the delirious fancies which come to minds in psychological states, seeming to be surrounded with every circumstance of proof and corroboration, themselves as illusory as the dreams to which they bear deceitful witness.

De Quincey, that subject of opium dreams, could have done it much better. He would have been artist enough to prevent the characters of centuries ago talking in the vernacular of to-day. Here, for example, is a remark of "Marie" to the "man of science" in or about the time of George I.: "I was so gone on Hetty's lovely dressing gown yesterday that I want one exactly like it, if not better."

But we have said enough, perhaps more than enough, about the book. As a kind of psychic picaresque novel or occult extravaganza it might pass, but we really cannot take it seriously.

A mind always hopeful, confident, courageous and determined on its set purpose and keeping itself to that purpose attracts to itself out of the elements things and powers favourable to that purpose.—RALPH WALDO TRINE.

* Cecil Palmer, 10s. 6d.

THE NEW ORDER OF HUMAN LIFE.

BY LILIAN WHITING.

[We are indebted to the courtesy of Mr. Thos. Blyton, Secretary of the Hendon Spiritualist Fellowship Centre, for the following, which is slightly abridged from a paper by Miss Whiting, read to the Centre on the 9th inst.]

We are entering on what is, practically, a new order of human life which reveals itself to us as a result of the extension of spiritual consciousness. There is a quickening of the moral sense, a growing realisation of joyous power, a perception that eternal life is here and now, and that it rests with ourselves to enter upon it to-day. There is a growing awareness of realms beyond the senses that is preparing man to enter on entirely new conditions of life. We all know how very circumscribed is the range of the physical senses. The telescope and the microscope reveal extensions of vibration that the eye does not register; and beyond the ranges revealed by any scientific appliances yet known stretch away infinite ranges of which we can form no conception. Now the extension of mental consciousness is the extension of all that realisation whose results we call life; and the human consciousness has apparently gained a great liberation within the past century and even within the past twenty-five years. This extension of consciousness is opening to us a new order of companionship. The friend who has withdrawn from the visible world becomes, in one way, much nearer to us—not, instead, more remote. The change we designate by the term "death," introduces us to a new and beautiful order of companionship. It is a different order, to be sure, from the old, and one to which we must learn to adjust ourselves; but it is infinitely closer and more satisfying.

Emerson has said of many and various trends of human life that "Our painful labours are unnecessary; there is a better way." One cannot but recall this direct and serene assertion when contemplating the psychical research work, the struggle for "test" conditions, the myriad appliances and the multitude of hypotheses with which spiritualistic manifestations have been invested. We cannot fail to realise the immeasurable importance of the very careful observations and the trained experimental conditions that Dr. Crawford brought to his work, or of the fine and singularly exact methods of psychical study employed by many of the great French and English physicists, in scientific tests of many orders; nor can we discount the importance of actual demonstrations that compel the attention of the physical senses when such demonstrations are the only means that will enable many people to accept the truth of human survival of bodily death. But according to all these their due value, I think we may still venture to assert that as soon as man has attained a larger degree of spiritual consciousness they all become negligible. Canals and carts have their uses; but when they are superseded by railroads and motor cars, their period of usefulness is over.

Lady Henry Somerset has related that, before she entered upon her great activities in humanitarian work, a voice spoke to her, bidding her simply act as if she believed the counsel, for thus she would prove its truth. I believe we shall find the same thing to be true regarding spiritual communion. The medium has been an invaluable bridge, so to speak, between the two planes of physical and etherial life. But, potentially, all persons are mediums. Potentially every human being may communicate, himself, with his friends who have passed into the etherial realm. How may he do so? Simply by believing and going forward. Act as if it were true, and thus prove its truth. All the complicated conditions that have been held essential to spirit communication are really unnecessary. We can, each one of us, simply by virtue of being spiritual beings ourselves, hold intelligent and reliable and satisfactory converse with our friends on "the other side," with no intervention of the séance-room. Does the reader again ask how? How do we hold any communication, any social intercourse in this world? Simply by speaking or writing, or employing the telegraph, the cable, the wireless, as the equivalent of writing. Within limits already extended to thousands of miles we may even speak to our friends on earth by means of the telephone. Now the ether evidently has the properties of the telephone devoid of any material mechanism. Speak to your friend in the etherial realm just as naturally and simply as if he were still in the physical realm and with you in the room. Ask him any question; ask him for any service or aid; express to him

your love, your joy in his companionship. You will unfailingly receive a response. This response will not come phenomenally—not as a rule. It will not, as a rule, come instantly, or perhaps in any very immediate sense. But it will come. It will come just as surely as the stars come forth at night, or the sunrise in the morning. It will come, but in many diverse ways. It may be hours, it may be days; but within a fairly reasonable time this result is sure. It will come to you in various ways; you will be imperceptibly led to open a certain book, a paper, a magazine; you will meet a friend or stranger who will tell you; or (more perfectly still) it will come into your own mind, it will come to you by this spirit-to-spirit telepathy that can be developed to limits still undreamed of. This result is an unfailingly certain as is the recurrence of the tides or the seasons.

Whatever impediment there may be to this spirit-to-spirit intercourse is, for the most part, on our side, and we may increasingly overcome it by the constantly increasing development of our own spiritual life. Our sensitiveness and our receptivity to this telepathic intercourse, that may be effectually established between any two persons—one on earth, the other in the etherial realm—are developed by prayer, by lifting up our hearts to God, by endeavouring to live in the perpetual consciousness of the divine life. The spirit requires no visible or tangible mechanism. There is no more need of mechanical facilities to reach our friend on the other side than there is of mechanical facilities to enable us to pray to God, the Father.

"Lift up your hearts."

"We lift them up unto the Lord."

In these words the entire manner of prayer is suggested. In these words the entire possibilities of communion, of definite intercourse with our friends in the unseen, may be recognised. It is a spiritual process.

I do not mean to undervalue the aid—I might say the priceless aid—that those endowed with the special gift of mediumship have rendered and do render to their fellows. Their contribution to the spiritual progress of humanity is immeasurable. It has been, and, indeed, it still is, a contribution largely made of sacrifice. It has been freely and generously given, and its value, and our indebtedness to this value, will only be known in the pages of the Recording Angel. Without mediumship, and the noble and lavishly-generous sacrifices of mediumship, the world would be to-day in darkness and inertia. At the same time, we are each and all spiritual beings with spiritual faculties that, however latent, are capable of infinite development. Our spiritual selves (our real selves) transcend this temporary environment. And we may extend this transcending indefinitely. We achieve this through prayer and the constant uplifting of the spirit, and the constant supplying of the spirit with its own food, which is love, energy, generous action, which is also poetry, music, art, intellectual treasure.

Many of us will recall that striking commentary on life given by Stephen Phillips in his poem entitled "The Dead Soul."

"She felt it die, a little, every day;
Flutter more feebly and more wildly pray."

All the time her soul was—

"Imploring, dimly, something beautiful."

Do not let us starve our souls. The soul, as well as the body, depends for its life, its energy, its power of accomplishment on daily sustenance. This sustenance is supplied by prayer, by reading the Bible and all noble and uplifting literature, by constantly and insistently holding the thoughts to a high and beautiful key.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things."

There can be no question of the absolute continuity of life, unbroken by that change we call death. The friend who has withdrawn from his body is still the same friend, only with all beautiful possibilities of the divineness of friendship extended and intensified. Spirit-to-spirit we may continue all the lovely communion and comradeship. For the life that now is and that which is to come is practically, one life.

And as we have received Christ Jesus, our Lord, so may we walk in Him.

CLAIRVOYANT DESCRIPTIONS AND SHORT MEMORIES.

HOW CLAIRVOYANTS ARE HAMPERED IN THEIR WORK.

Those who have made a close study of mediumistic clairvoyance are aware that many of the failures which are "blamed on" the medium are really due to the sitters or recipients of the descriptions. Some delineations are singularly precise; others seem to fall entirely flat, being totally unrecognised. In the course of our experience we have been struck by the number of instances in which what appeared at first to be failures turned out to be brilliant successes. In one instance—one out of many—in a private circle the clairvoyant gave several descriptions to a lady. These were accompanied by names, but curiously enough with one exception she failed to identify any of them. Not until some days afterwards did the identities flash upon her mind, and then she expressed to us her astonishment that she had been unable to recognise them at the time. In one instance it was her old schoolmaster; in another a relative giving a nickname by which he was known only amongst his intimates—a very evidential touch. Unfortunately, the mediums rarely hear of these subsequent identifications, and we think it is a matter of courtesy—if not of honour—that they should be informed. They stand in need of all the encouragement we can give them, and these later recognitions are in a way more valuable than those obtained on the spot.

It is curious how dormant is the memory of departed friends in some minds. One case (it is almost incredible but quite true) occurs to us. A man who had spent most of his life in Canada returned to England, and on inquiring after his brother was reminded that his brother had been dead for some years. He had actually forgotten the fact! A man like this visiting a clairvoyant might well cast a damp influence on the efforts of the most gifted seer!

Some curious aberrations of mind are often to be noted in this matter of the recognition of clairvoyant delineations. We recall a case in which a clairvoyant described to a lady the spirit of a gentleman whom she might have recognised but for the statement that he was lame. She dismissed the description on the ground that she had never known any person who was lame. Some days afterwards she admitted that she now recollected the man described, and that he had lost a leg. "But," she added naively, "I never thought of him as lame!" Lameness to her mind meant merely some injury to or deformity of the foot!

We have heard it suggested that it would be more satisfactory if clairvoyants could add to the personal descriptions the names and surnames of the spirits they saw. This would doubtless be a great advantage in many cases, but it would mean that the clairvoyant would have to be exceptionally well-endowed on the clairaudient side. Such a gift is rare, although some mediums have much ability in this way. Names, especially surnames, as we know, are difficult to get by clairvoyance, for they are not always associated with anything which could be translated into a mind picture. Even in this matter of names the memory of the recipient of the descriptions may easily fail. We have known in our time, for example, a formidable number of persons named Webb, and a myriad Johnsons, Smiths and Joneses. We are confident of our ability conscientiously to deny all knowledge of some of these persons even after a personal description accompanied by their full names, unless there was also given one of those little intimate clues which some of our best clairvoyants are so adept at introducing. It is the trivialities that are so important in these matters. Describe Smith minutely and we might easily fail to identify him, but tell us that he once spilt a bottle of ink over some treasured manuscript of ours or that he had a habit of slapping his friends on the back, and we recall him at once. Such is the power of trifles.

WHAT IS EVIL?

Many and various are the answers given to this question. We take the following from a newly published book, "Inspirational Spiritual Teachings," by William Hand (Arthur H. Stockwell, 4s.):—

"What is evil? Rightly interpreted it is an undeveloped state of consciousness, the result of lack of knowledge pertaining to the things that matter. This is the cause of all the unintelligent activity on the earth plane. Human beings must become cognisant of the fact that they are divine creatures, with powers inherent within them which, intelligently unfolded, would lead to an activity that would reveal the fact that divine law governs the earthly Kingdom.

"The time has arrived for this doctrine of evil to be cast into the limbo of unreality, and the substitution of a doctrine that will light the earth with the glory of divinity. We cry unto all who lay claim to spiritual things: 'Scatter the fetters of misconception to the winds! Cease your empty formalism and revolutionise your thoughts. Humanity is the expression of a divine creative power, and all that is necessary is the building up of an environment that will quicken the evolution of the God-nature within.'"

RAYS AND REFLECTIONS.

I observe that Mr. G. R. Sims in his account of the remarkable direct voice séance with Mrs. Roberts Johnson, at which he was present, finds that the favourite theory of ventriloquism does not apply. It is curious to find the word ventriloquism so loosely used. None of the people who employ it seems to be aware that ventriloquism is mainly a matter of suggestion to the eye and not to the ear, and that it would consequently be impossible in the dark.

What the theorists really mean is not ventriloquism but *mimicry*, such as an actor uses when he counterfeits different voices and dialects. Of course, to those familiar with the phenomenon of the direct voice with its multitude of communications in all kinds of voices, languages and dialects, fluent and characteristic, and with sometimes three voices going at once, such theories are merely ridiculous. Foolish and irresponsible criticism of direct voice phenomena found its lowest depth of absurdity with the discovery by a Continental Professor some years ago that the voices were really produced by chemicals (I think he suggested lycopodium) contained in the trumpet! Naturally he had never heard any distinct voices but merely a little faint whispering, and on such meagre experience was willing to launch a theory in the best "scientific" manner.

Haunted houses are, or used to be, a favourite theme at the Yule season. Having lived in more than one haunted house, I have had the matter brought home to me in convincing fashion. In one case, it was a block of flats in the West End, standing in ground once occupied by market gardeners. The flats were haunted by a spectral woman with her hair flowing about her shoulders. I never saw the woman, although I often watched for her at night, but several other occupants of the flats did see her and, as a psychical researcher, I was interested to notice that their descriptions always tallied. In one case a gentleman who occasionally visited some friends residing in an upper flat remarked to them on the presence of a shabby and demented-looking woman in the entrance hall. He was put off with some evasive reply, for the average householder does not like this sort of thing.

In fact, we were all very diplomatic on the matter, for this was a good many years ago when a house got a "bad name" if there were any ghostly suspicions about it. Nevertheless the figure was seen by several persons unknown to each other. Its occasional rappings on the wall disturbed people at night, and it frightened the children who had not been told of its presence in the place. It was a veritable ghost, and I learned afterwards of a tradition that a woman had been done to death in the market garden on which the block of flats had been built.

One had to be very cautious in those days. To-day it matters little, for with the house famine upon us people have to be less fastidious, and the ghost is, so to speak, "crowded out," unless it is very obstreperous. I knew, for example, a lady journalist whose house—this was a few years before the war—was rendered uninhabitable not only by the ongoings of an earth-bound spirit, but by the crowds of visitors, pressmen and others, who were attracted to the place by reason of her indiscreetly mentioning the haunting in a newspaper. She and her family had to leave the place, with the wails of the landlord over the depreciation of his property echoing in their ears.

The religious revival in Scotland is said by a Scottish paper to be producing "mental cases by the score." "Religious mania" is the term generally used in this instance. Manias, of course, arise from many causes, as it is well to remember. We all know of cases of mania that came not from the abuse of religious or spiritual emotion, but from a dull devotion to hard material pursuits like money-making. I have known of several men whose minds became unhinged from excessive devotion to "business," and they were the most hopeless cases of all—"hard-headed business men"—the men who are supposed to be especially sane and level-minded as the world goes. On the whole one prefers the insanity that comes of religion to the insanity of materialism. It is not so obstinate nor so deep-seated.

D. G.

We can discern a partial paradox in the attitude of the World towards the Christian Faith. While, on the one hand, the ethical teaching of Our Lord and Master is accepted (I do not say followed) with a universal concurrence not seen in any other era; yet, on the other hand, belief in some of the fundamental verities of The Faith has grown weak and vague. Especially is there an absence of intellectual assent to the miraculous elements in the Gospel narratives, extending even to a very qualified and limited belief in the Divinity of Our Lord.—From "The Church and Psychical Research," by G. E. WRIGHT.

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1921—1922.

A LOOK BEHIND AND A GLANCE AHEAD.

The last sands of the Old Year are trembling in the glass. We are at the end of one chapter of events and are about to commence on another. The division is in a way an artificial one, for there is no break in the current of life. Nothing in the natural world coincides with our imaginary division between the last minute of 1921 and the first of 1922. There is just the boundary, not very exact, between the ebb and flow of the life of Nature, the passing from winter into spring, as determined by the relation of the earth to the sun.

We live in deeds, not years; in thoughts, not breaths;
 In feelings, not in figures on a dial.

Let us put it that this is the way we *ought* to live, and do not. We will accept the calendar for the time being and take a general retrospect of the year on the point of closing and a glance into the one about to begin.

First, as to the career of LIGHT. Few readers, perhaps, will need to be told how this journal broke its old boundaries and under the pressure of the great spiritual forces of the time went forth with its message into the highways and byways, taking its place in the newspaper and magazine literature of the time. It did not abandon its ancient ideals. It merely enlarged them and as far as possible made them practically effective. It carried its dream into action. As described in some verses, "The Voyagers," which appeared in our columns some time ago (p. 716) we left the harbour and steered for the open sea. It seemed to some to be a desperate quest, a rash adventure. It disdained many counsels of caution and strong instincts of self-preservation. What we thought and said and did in the year of grace 1921 is on record in our pages—"the written letter remaineth." We had to feel our way to some extent, and we did not please everybody. We did not even please ourselves, which is so much to the good. We have long shaken off that self-complacency which inevitably leads to stupor of the soul. We were dealing with something rather new to the general life and experience of the community; a further revelation of the truth about man, his origin, his nature and his destiny. Much of it ran counter to accepted ideas. It stirred up opposition and much "obstinate questioning." There were "excursions and alarms" of all kinds. We had to take into account those things, partly physical and partly super-physical—and by consequence very mixed and confusing—which are known as psychical phenomena. We knew them to be facts and were therefore unperturbed by the storms of controversy which raged around them. We knew that facts can always be counted upon to justify themselves in the long run.

But we had also to deal with a vastly larger and more important matter—the relation of these facts to the spiritual, the moral and the physical welfare of humanity. We knew that the life of the community had become so embedded in materialism that only a

series of violent shocks of all kinds could loosen the impacted mass and permit the flowing in of new life and new thought. Some of the facts we had to offer appeared grotesque and ridiculous, because they were seen out of their true proportions. But the work went on, and during the year we had plenty of evidence that it was serving its purpose. Many of the more awakened and intelligent inquirers inquired not only into the facts but into what they meant, and the lesson went home.

They saw, with us, that we were at the beginnings of an alliance of Religion and Science, and that our subject contained in it the elements of both. These ideas were set forth in LIGHT in many ways by many minds during the year about to close; and on a general retrospect we have a consciousness of something attempted, something done. We have established a firm basis in thought upon which to build a fresh layer of ideas in the year before us.

We look round on a world in which, with much confusion and disturbance, old thought structures are tottering to their fall and a new order of life is erecting itself. There are signs of grief and calamity, physical and mental privation and distress, owing to a general shifting of the social fabric. But side by side with these things which are but transitory are clear indications of the arising of a better order, more akin to the essential spirit of Humanity, so long stifled by the worship of the false gods, Self and Mammon.

The dawn of the New Year sees LIGHT going steadily ahead, with an unshaken purpose, having weathered all its storms so far and confident of meeting and outriding all that may yet befall. We can say in the words of Rudyard Kipling:—

Be well assured, though in our power
 Is nothing left to give,
 But time and place to meet the hour
 And leave to strive to live.
 Till these dissolve our Order holds,
 Our Service binds us here,
 Then, welcome fate's discourtesy
 Whereby it is made clear
 How in all times of our distress,
 And our deliverance too,
 The Game is more than the player of the game,
 And the Ship is more than the crew.

To all our readers and friends, and to our enemies also, we wish a Happy New Year.

MR. G. R. SIMS INVESTIGATES SPIRITUALISM.

Mr. G. R. Sims, having attended a direct voice séance with Mrs. Roberts Johnson, as already recorded, was sufficiently impressed by the results to make a rather favourable report upon them in the "Referee" without being quite able to make up his mind on the matter. The next step was to obtain the opinion of Dr. Chalmers Mitchell, not on the phenomena but on Mr. Sims' account of them. There is a drollery about this method of investigation which will appeal to all who have any direct experience of psychical evidences. We imagine that even some of the readers of the journal will rather wonder at the strangeness of the proceeding. We cannot blame Dr. Chalmers Mitchell, since he was asked to give his views. His report is precisely what might have been expected. Very naturally he sees the possibilities of imposture, and his comments betray a delightful innocence of any real knowledge of even the rudiments of the matter. He raises the old question of the manifestations requiring darkness. He has apparently never heard that where the conditions were favourable the phenomena have been obtained in the light. Why do not spirits rap their messages out in the Morse code? They have done so in several instances; but how should Dr. Mitchell know that? However, he shows signs of having an open mind. In another part of the journal, Mr. Sims writes: "When I said I spoke with the dead I did not, of course, mean that I had seen the corpses (!)" A comment of that kind belongs properly to the Middle Ages, but it rather illustrates the standpoint of Mr. Sims. Like Corporal Nym, we are trying to see the "humour" of it. But it is a rather depressing task. Corpses? Tut, tut!

GREATNESS is to take the common things of life, and to walk truly amongst them; and Holiness is a great love and much serving.—BHARATA.

FROM THE LIGHTHOUSE WINDOW.

Standing at the portal of the New Year our gaze goes back over the past. The year just closing has given us much to be thankful for. In the first issue of *LIGHT* for 1921 we spoke of the coming year as likely to prove "the beginning of a period of growth and realisation." That forecast has been abundantly fulfilled. We have to see that the good work goes on increasingly in 1922. Stout hearts and calm heads are needed. All good wishes to our readers for the New Year.

"It takes thirty years for a new truth to reach the man in the street, who is still feeding on the crass materialism of the 19th century," remarked Dr. James Knight, lecturing in Glasgow the other day, on "Recent Psychological Research."

Under the heading "Synthetic Gold," the "Daily Mail" (December 19th) writes: "For centuries it has been the dream and almost the conviction of mankind that sooner or later a way would be found by which meaner metal could be transmuted into gold. If the statement of an American economist and scientist, Professor Irving Fisher, of Yale University, is correct this dream has already been fulfilled, and the miracle of transmutation is actually being accomplished in Germany. Scientific opinion, while admitting that transmutation is possible, and may even have been accomplished in the case of some elements in insignificant quantities, is sceptical as to the accuracy of Professor Fisher's information."

Readers of Sir Arthur Conan Doyle's famous story, "The Doings of Raffles Haw," will remember how this fascinating visionary succeeded in transmuting bismuth to mercury and then to gold. It is interesting to note the wonderful popularity of this story. It was first published in March 1892, and reprinted in July 1893, February and September 1895, January and March 1896, October 1899, February 1903, March 1907, May 1912. A cheap edition appeared in July 1910, it was reprinted in January 1911, October 1912, January 1916; and a popular edition was issued in 1920.

The mention in our last issue of the finding of a house for a Healing Home for the activities of Dr. Beale, after it had been seen psychically some years in advance, recalls a similar experience that happened a few years ago to a very prominent man in psychic circles. A medium described to him minutely a house which, she said, he was destined to occupy. Some months later he heard from a friend of a house likely to suit him, and eventually bought it. It tallied exactly with the one formerly described to him, and, in addition, commanded a very beautiful view over the countryside, a fact which had also been mentioned by the medium.

Dr. H. H. Goddard, a psychologist in Columbus (U.S.A.), is reported to have in hand a case of dual personality where a girl of nineteen, Bernice Redick, at times changes to one of four years. "In a single day she changed back and forth eleven times from a four-year-old girl to her normal self, a nineteen-year-old girl. The four-year-old personality said its name was Polly. It was normal in every way for a four-year-old child. It could neither read nor write nor distinguish between colours. The child gibbered in 'baby talk' and delighted in toys. When Bernice got the upper hand we would have a bright, alert, cultured young woman, who wrote beautiful letters, read good books, and had ambitions to become a musician. There was not a single connecting link between Polly and Bernice. When the girl was Bernice she had no recollection or acquaintance with the Polly personality, and Bernice was a stranger to Polly." Dr. Goddard is endeavouring by hypnotic treatment to eliminate the Polly personality.

A later message from the New York correspondent of the "Daily Mail" states that Polly was a sister of Bernice and died at the age of four years. Writing on December 21st, the correspondent says: "On Monday night when temporarily she was Polly she became unconscious and apparently on the brink of death. To-day she is up and about apparently in normal health. Bernice herself believes that the soul of her dead sister is trying to find sanctuary with her. She changes her personality without any warning and changes back again equally suddenly."

Discussing a new American edition of Cicero's "De Divinatione" the "Spectator" says: "In these days it would have been published in the 'Proceedings' of the Society for Psychological Research, of which its author would have been a member. Indeed, it contains tales of telepathic communications which are strangely reminiscent of

Myers and Gurney. But there is a difference, and a profound one, for Cicero, though he wrote as a rationalist and reproduced the work of rationalists, wrote before the days of the 'scientific spirit' as we know it. The ghost stories in the 'De Divinatione' are discussed in the light of their antecedent probability and not of the evidence for their truth. We sometimes forget how new the demand for 'scientific' evidence is."

"The outer circumstance is only the reflection of the disordered thinking of the nation; and it is immeasurably easier to deal with the thinking before it results in disastrous action, than with broken hearts to piece together a shattered civilisation that only needs the saving grace of spiritual discernment to keep it still intact." This is a passage from the closing chapter of Mr. H. Ernest Hunt's new book, "The Hidden Self and its Mental Processes" (Rider and Son, 4/6 net); which we hope shortly to review.

An intense revivalist fervour has broken out all along the coast from Wick to Peterhead. The "Daily Express" correspondent at Peterhead writes: "All the fishing ports are full of a simple ecstatic fervour. Men stand at the street corners testifying to their lately-born beliefs. Meetings are being held morning, noon, and far into the night. Churches open their doors every day to congregations such as they have never held. Ordinary life is of no consideration. The fishermen themselves are conducting the revival, and their chief appeal is to the men and girls engaged in their trades and its various attached industries; but the orthodox Churches have taken their chance with the great opportunity and have begun concurrently a series of Gospel missions which are embracing all classes and creeds."

He adds: "This strange flaming revival really began its course at Yarmouth during the lately finished herring season. There were in the town a series of evangelical gatherings under the Rev. Douglas Brown, of London. It was a bad year for business, almost the worst within memory, and thus the fishermen, the coopers, and the girls who do the pickling of the fish had time to give attention to the religious crusade. It was a spark that glowed at Yarmouth carried back in the hearts of a few to blaze into fire in North-East Scotland. Apart from Fraserburgh and Peterhead, the headquarters of the revival, the fervour of revival has spread to the following other centres: Stornoway, Wick, Macduff, Buckie, Banff, Lossiemouth, and the smaller places on the Moray Firth. Its path is now southward again. In Buckie, I understand, the ecstasy of religion set men and women dancing in the streets hand in hand, but that is all. Generally, the revival fires burn steadily and brightly. They are fanned by the North Sea winds, and are clean."

Mr. Marconi, in the course of an address at Birmingham, on December 10th, recalled the sensational report of last year and the early part of this year that he had received wireless signals which he thought might come from the planet Mars. He made his position clear by the following declaration: "At various times I have stated that undoubtedly effects resembling signals of great wave-lengths are occasionally registered by wireless receivers, effects coming apparently from somewhere in space, and these observations have been confirmed by many wireless observers. I may also have mentioned on some occasion that the possibility that such signals emanated from the planet Mars could not be entirely excluded, for these effects seemed to have their source somewhere in space outside the earth, and the planet Mars is undoubtedly situated in space outside the earth."

Mr. Marconi continued: "How can I know? How can anyone know? How is it possible to prove the negative? The signals may come from the upper reaches of the atmosphere. They may be caused by magnetic disturbances in the sun. They may come from Mars, or from Venus even. As a matter of fact, these effects have not been nearly so noticeable of late, and I sincerely hope this last remark will not be interpreted to mean that I assert that the Martians, in receiving no reply to their signals, have given up the attempt, probably thinking that our state of civilisation is so low and backward that they had better wait several thousand more years before repeating their efforts!"

Many people, said Mr. Marconi, believed that telepathy or thought-transference was produced in a way analogous to the transmission of messages by electric waves, and may even be due to some form of electric waves. Not having devoted time to scientific examination of the subject, it was not his province to give any opinion as to the existence or non-existence of telepathy, but Sir Oliver Lodge, after many years of study, had given it as his opinion that telepathy was not due to any form of physical vibration such as electric waves.

"FOR THE KING'S HOUSE IN THE DESERT."

THE PYRAMIDS REVISITED.

By W. T. P.

I have revisited the Ghizeh Pyramids, near Cairo, and the ruined Temples surrounding them. It was a wonderful experience.

We first visited the great Pyramid of Cheops, the largest and the oldest of the three, completed about 2,900 B.C. This is the largest stone edifice in the world. It is curious that it should also be the most ancient, but the fact remains.

In the very centre of the Pyramid, in the King's Chamber, is still to be seen the stone sarcophagus that once contained the mummy of Cheops, or, as he was known in Egypt, the Pharaoh Khufu. Can it be true that this vast building, which has exercised for some four thousand eight hundred years such an immense influence upon the imagination of the race, was built simply to become a tomb?

The Great Pyramid of Cheops is, apparently, the most useless building ever erected by the hands of man; yet it is impossible to estimate the extent of its influence upon the hearts and minds of countless generations.

There it stands, an empty tomb towering out of the desert waste toward the sky. Its proportions are so perfect that one only becomes gradually aware of its gigantic height and girth. There is something magnetic about this monument; a strange influence pours forth from it.

Occult students have often attempted to explain the symbolic and mystic significance of the Great Pyramid and have failed in the attempt.

As one stands within the King's Chamber, inhaling an "atmosphere" that is nearly five thousand years old, one feels almost petrified by the silence of the centuries. Outside the world moves on. Life roars and rages, without intervals for rest or silence. Here there is no movement. Centuries have come and gone, leaving no evidence of their passage within this hidden chamber.

Five thousand years of time, five thousand years:

The span of a single human life. What is it?

Within these walls, it seems as nothing.

Modern civilisation, conflict, human hopes and fears, Life, Death, all these shrink into insignificance. Yet nothing seems to take their place. One feels detached from the world of men and things, detached even from oneself, standing inert as within a vacuum.

Thousands visit the Great Pyramid each year, millions have been drawn into the desert since it first came into being, drawn to its feet by a strange and irresistible fascination.

Can it be that this "vacuum" within an empty tomb has the power to cast a magic spell upon the restless souls of men?

As I stand staring down into the empty Sarcophagus of Cheops, words from Lao Tzu come to my mind:—

"Thirty spokes surround one nave; the usefulness of the wheel is always in that empty innermost.

"You fashion clay to make a bowl; the usefulness of the bowl is always in that empty innermost.

"You cut out doors and windows to make a house; their usefulness to a house is always in their empty space.

"Therefore profit comes from external form but usefulness comes from the empty innermost."

What usefulness, I wonder, can come from the "empty innermost" within the Pyramid, standing in the central desert of the earth?

There is no feeling of sanctity within this tomb, simply the sensation of complete emptiness. I remember Private Dowding's words, "Empty yourself of self if you would be filled."

Should we make pilgrimage to the desert and penetrate to the silent empty centre of this monument that we may learn to understand the true meaning of these words? Certainly, when standing there, one feels the comparative uselessness of much that we call "life."

Should one come here to pierce the veil between the world of mere illusion and the World of Truth? . . . The candle has gone out and we are plunged in darkness.

I grope my way along the wall seeking escape both from my thoughts and from this tomb.

And now we are outside again, bathed in the strong Egyptian sun-light. I sit down on the hot yellow sand, exhausted by the long scramble through narrow and steep passages.

We put on our coats and shoes and gaze away toward the river and the busy city standing beneath the great Mokattam Ridge, beyond which lies the Sinai Desert and beyond again the great Jerusalem.

It is as if the world were once more closing up around us, clamouring for our attention, reminding us that we are still subject to the phantasmagoria of external living. Strange sensations surge up within me. I feel as if the whole world, my whole world, had been standing still, while I lived back through five thousand years in the silent tomb we had just left. And now the machinery of life is again in motion. I am whirled into the midst of events and movements.

Surely these can never again stir me to fear, or passion or tumultuous action?

I sit gazing across the desert towards a far-off mirage, wondering how far I have correctly caught the meaning of the Great Pyramid?

We move on toward the second Pyramid, slightly smaller than the first, built by Chephren (known as the Pharaoh Khefra) some seventy years later than the Pyramid of Cheops.

It is less impressive, built of inferior stone, and shows signs of dilapidation.

We do not go inside, but pass on until we stand before the third (and smallest) of the Ghizeh Pyramids, completed about B.C. 2800 as the Tomb of Mycerinus, believed to be the son of Khefra, grandson of the great Cheops.

On the eastern side the sand slopes away toward the Nile, and it is here that the ruins of the Temple (known as the Upper Temple of the Mycerinus Pyramid) were unearthed in 1906. We spend much time in examining all that is left of what must once have been an impressive building.

Each of the three Pyramids is said to have had two Temples attached, known in each instance as the Upper Temple and the Valley Temple, but the sand has swallowed nearly everything. I stand spellbound before a polished block of granite weighing fifty tons or more.

These blocks were originally intended for "facing" the lower slopes of the Pyramids themselves. While examining the stone I notice a neat inscription across one of the corners, written in red paint. So clear and fresh is this inscription that it might have been written yesterday. My companion stoops down and reads it for me. Simply these words: "For the king's house in the desert."

Probably a foreman at the Asswed quarries, over five hundred miles away, had labelled the stone thus, some five thousand years ago. "For the king's house in the desert." In those days there was only one king and one king's desert house, so the stone could not go far astray while it journeyed five hundred miles down the Nile on rafts.

Somehow for me this intimate human touch seems to bridge the centuries as in a lightning flash. In the King's Chamber of the Great Pyramid time had unrolled its way backwards, slowly, with halting ponderous steps. Out here in the sun, standing before this block of granite, gazing at a simple inscription, I am immediately in touch with the quarry foreman as he bent down to label this great stone so that it should find its way to the king's house in the desert.

We each have a "King's House" within the central desert of our being; a sanctuary where we can retire when storms rage without, where in the central stillness we can gain poise and strength and faith.

Perhaps, after all, I am only beginning to understand the Lesson of the Pyramids!

We walk down a temple avenue toward the Sphinx. I notice that the floor is paved with slabs of alabaster. We pass out of the ruins and plod along across the sand.

The Sphinx is now in sight. As we approach it from behind it looks like a giant mushroom throwing strange shadows across the ground.

The sun is setting and the sands are empty.

Here is a mystery indeed. I will not attempt to describe the indescribable. The Sphinx can be described as to its form and shape, but who can portray the thoughts and ideas that brought this creation into being? We pass on to the Temple of the Sphinx (also known as the Valley Temple of the second Pyramid) and then turn round and sit down upon the sand. I will not speak of the Sphinx just now. I have often seen it before and I shall see it

many times again. I will spend a night some time within the magic circle of its influence, a moonlight night. Then perhaps shall I feel able to speak out the thoughts that come to me. At present I am dumb before this mystery. I am still trying to learn the lesson that is eternally waiting within the King's Chamber of the Pyramid to teach itself to the minds of men.

"From the Silence of Time, Time's silence borrow.
In the Heart of To-day is the Word of To-morrow.
The Builders of Joy are the Children of Sorrow."

Why should this triad of William Sharp's refuse to leave my mind alone at such a moment? Have these great and most ancient monuments still some message for the future waiting to be unveiled? The world is peopled with Sorrow's children. Are the Builders of Joy those who have learnt to become unselfed, who spend much time in their own "King's Chamber in the Desert"?

"Profit comes from external form, but usefulness from the empty innermost." We must empty ourselves of self in order to leave room within our "Innermost" for the Presence. Then will our lives become of service to our fellows. For the "Presence" will be there.

This is the final thought I take back with me from the desert, back with me into the world of woe and tumult. For me, it is a Message of Hope, of Inspiration and of Joy.

PESSIMISM REBUKED.

We have known at least one good Spiritualist who takes a very gloomy view of society—who can see no sign of any improvement, but rather the contrary, in the moral and spiritual condition of the men and women of the present day as compared with those of the past. Glancing through that remarkable, if old-fashioned, work, Volney's "The Ruins"—a book, let it be said, which, whatever one may think of its anti-theological bias, contains a fund of wise reflection—we find the following passage which should serve as an excellent corrective to such an attitude. (A revision of the translation of 1793, with an introduction by George Underwood, has just been issued by the Pioneer Press, price 5/- net.) The spiritual guide, or Genius, who acts as the author's mentor, has pointed out to him some of the causes which have led to the ruin of empires:—

"O, Genius!" said I, "despair has taken hold of my heart. While you have instructed me in the nature of man, the depravity of governors and the abjectness of those who are governed have given me a distaste for life; and since there is no alternative but to be an accomplice or the victim of oppression what has the virtuous man to do but to add his ashes to those of the tombs?"

"The Genius, fixing upon me a look of severity mixed with compassion, was silent. After a few minutes he replied: 'Is it then in dying that virtue consists? The wicked man is indefatigable in the consummation of vice, and the just disheartened at the first obstacle which stands in the way of doing good!—but such is the human heart, success intoxicates it to presumption, disappointment dejects and terrifies it. Always the victim of the sensation of the moment, it judges not of things by their nature, but by the impulse of passion. . . . Tell me: Have societies, since their origin, made no steps towards instruction and a better state of things? Are men still in the woods, destitute of everything, ignorant, stupid and ferocious? Are there no nations advanced beyond the period when nothing was to be seen upon the face of the globe but savage robbers or savage slaves? If individuals have, at certain times and in certain places, become better, why should not the mass improve? If particular societies have attained a considerable degree of perfection why should not the progress of the general society advance? If first obstacles have been overcome, why should succeeding ones be insurmountable?"

"But you are of opinion that the human race is degenerating! Guard yourself against the illusion and paradoxes of misanthropy. Dissatisfied with the present, man supposes in the past a perfection which does not exist, and which is merely the expression of his discontent. He praises the dead from enmity to the living, and with the bones of the fathers chastises the children."

The point is well put, and Spiritualists especially, with their beautiful convictions regarding another world, should be the last to take a pessimistic view of this one. It is surely inconsistent to hold to the idea of eternal progress in the hereafter and deny its existence here.

"THE DEVIL'S CHRISTMAS BOX," by H. C. Mason (Heath Cranton, 7s. 6d. net), bears on its title page as a motto, "Modern Science, like Ancient Magic, may be either White or Black," which is well observed. There is nothing very "Christmassy" about the book in despite of its title, but it has a seasonable weirdness. Evidently designed as a warning against rash tampering with unknown forces in nature, it is a romance of science with plenty of human interest; there is mediumship, and astro-physics, and a world catastrophe. It is certainly a thrilling book and admirably written.—E. K. G.

HIGHLAND "SECOND SIGHT."

AN INSTANCE IN FLORA McDONALD'S GIRLHOOD.

The following illustration of the Highland gift of "second sight" is taken from "The Autobiography of Flora McDonald," edited by her granddaughter (published by Nimmo in 1870). The heroine has been describing the social gatherings held in the houses of the neighbouring Highland gentry, which she attended in her girlhood:—

I remember at one of these how a group of young folks being together in a corner, a young man, Sandy McGregor, was telling us a curious tale of an aunt of his, who was gifted (if such it may be called) with the peculiar faculty possessed by some Highlanders called amongst us "second sight." . . . A good and charitable lady, she was much amongst the poor in her neighbourhood, knowing them all by name, and entering with interest into the particulars of their humble households and family troubles. Amongst these poor people were two families of fishermen—Sandie Nicolson and Donald Murchison. I am particular in giving their names, wishing to narrate precisely what young McGregor told us. "My aunt," said he, "had been fatiguing herself the previous day, so, instead of rising the next morning at her usual hour, she rested in bed. However, do not fancy she was asleep, and, therefore, suppose what followed was a dream, for she was wide awake, conversing with an attendant in the room, when the usual symptoms of a vision seized her—the uplifted eyes intently gazing at the top of the bed, at a sheet which was stretched over the tester to keep the dust from the furniture. She remained in this state for about a quarter of an hour, and then slowly looked around, rubbing her eyes, as if to hide from them an unpleasant sight. She sighed deeply while preparing to rise from her bed. The servant advised her remaining where she was. 'What!' said she, 'would ye have me rest quiet when there's grief and bitter anguish in the house of the widow and wee orphan bairns? Ay! It's all true—I see it all—and there's mony a heart sair with sorrow at this moment.' She hastily dressed herself, and while doing so, was observed to look earnestly at the sheet. 'Ay, Madge! there they baith are! Puir laddies! their death-faces are fearful to see; that sheet is the shroud of Sandie Nicolson and Donald Murchison. Oh, how ghastly they look! But hark! I hear the gudewife's lament, and the cry of the bairns. Madge, let us go to comfort them.' The servant obeyed, but, as she afterwards said, more with the desire of humouring her mistress, than from the belief of what she stated, considering the circumstance so highly improbable of that particular sheet being used for such a purpose. However, she followed her mistress towards the village, taking their way along the road. A sad scene of distress awaited them, for in Murchison's cottage, on a chaff mattress in a corner of the room, lay his body, and also the corpse of his companion, Sandie Nicolson! They had been out in a sailing boat, which had been suddenly capsized by a strong gust of wind, and both the poor fellows were drowned. The bodies were just brought in, and one of the poor wives, while wringing her hands in an agony of grief, asked my aunt to forgive the great liberty she had taken, by sending to the 'big house' (as the villagers termed it) for a sheet to cover the poor men decently. 'Ay, that ye shall have, puir bodie, and anything else that ye need.' While so saying, my aunt glanced significantly at Madge, who turned pale at the recollection of what her mistress had so lately said; and the facts were precisely as she had stated; for on the messenger-boy reaching the house, and asking the loan of a sheet, my aunt having put away the key of the linen-chest, the cook, not liking to disturb the beds, pulled down the extra one that covered the bed in her mistress's room, and hurriedly gave it to the boy, whom my aunt met on returning home, with that identical sheet under his arm! My aunt looked thoughtful and grave, and as for poor Madge," said young McGregor, laughing, "I think she will scarce get over her fright. Perhaps she considers my dear old aunt is a kind of witch." Such was the curious story we young people were attentively listening to, with alarmed looks, and cheeks pale with fright.

"Heaven and earth are one, even as the way and the goal are one."—MAZZINI.

Just as a pilot marks the rocks on which he has made shipwreck, so ought we to mark our faults in order to avoid them.—CHRISTINA, QUEEN OF SWEDEN.

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THE DEVELOPMENT OF MEDIUMSHIP.

BY HORACE LEAF.

Doubtless every human being has some mediumistic power, otherwise we should have to conclude that we are not all "parts of one stupendous whole," but have our origin in different sources.

The fact that anyone possesses supernormal faculties is sufficient reason, therefore, to assure us that everybody possesses them although not perhaps in equal degree. This view is in complete harmony with what we observe in connection with normal faculties. For example, probably no two persons are alike in the matter of observation, memory, and will. This ought always to be borne in mind when the question of psychic development is raised. The would-be medium may be content to know that it is possible for him to communicate directly with the spirit-world; but the most important thing he has to consider is, to what extent he can do so. It is this which will determine whether it is worth while to make the necessary effort to accomplish his desire.

Long experience teaches that there is only one way by which the great majority of people can satisfactorily settle this point, and that is by sitting for psychic development.

The opinions of qualified mediums respecting the unfoldment of mediumistic powers always deserve serious attention. They are perhaps the only individuals whose advice on this subtle subject is worth much; yet even they are not infallible. Any observant person may obtain ample proof of this by noticing how advice given to the same enquirer on mediumship differs with the various mediums. One will assure him that he is qualified to become a certain kind of medium; another may tell him with equal conviction that he is capable of becoming a psychic of an entirely different order.

Sometimes they err even more decidedly. A well-known public medium was positively assured by another, whom he visited for instruction and advice about developing his psychic gifts, that it was useless for him to try to do so, as he had not the least qualification for becoming a medium!

THE CULTIVATION OF THE GIFT.

The most reliable way to discover the nature and degree of one's mediumistic powers is to undertake a careful and prolonged course of development under the supervision of a qualified instructor, who should always be a developed medium. From two to three years ought to be allotted to the task, the sittings occurring once or several times each week, according to temperament and other factors.

Experience soon shows that a sitting should not last less than one hour. It is more difficult to determine how long it should continue, but as a rule two hours should be ample. Nor should sitting in a circle with other people be so rigidly adhered to as it usually is, unless the intention is to obtain physical phenomena. Even then, sitting occasionally by oneself might be adopted with advantage, as it may be that one's psychic gifts are of the mental order and not of the physical. The desire to be a certain kind of medium generally has no more effect than the desire to be a good singer has. It is a question of natural gift, and impossible to exceed nature in either case. There are a great many people who have set their minds on obtaining certain kinds of mediumistic phenomena through their own powers, and after several years nothing encouraging has happened, and probably nothing will. The best thing they could have done was to endeavour to find out what psychic gifts they had, and then to persevere with those.

But how are they to find out these gifts? The best advice is: leave it to the spirit-helpers. We must not forget that we know practically nothing of the rationale of the development of mediumship. We are sufficiently aware, however, that it is a supernormal product, since it is accomplished by methods contrary to those by which we perform our normal tasks. In the unfoldment of all forms of mediumship, the first and best known rule is, be passive, mentally and physically. That is not the way we build houses or write books. No one could hope to achieve success in the ordinary occupations of life by such a rule; yet there can be no doubt that it works in psychic matters.

What does this indicate if it is not that the effort necessary for the development of psychic gifts is superphysical, and



MR. HORACE LEAF,
The well-known Lecturer,
and author of "What is
this Spiritualism?"

performed in another state by other intelligences? These faculties, obviously of a non-material order, are the product of transcendental physics, chemistry, and psychology, and if the medium plays any active part in their development, it must be subliminally.

There is good reason for believing that the unconscious mind plays an important part in all forms of mental mediumship, such as clairvoyance, clairaudience, psychometry, and impressions usually in a passive or percipient sense.

MENTAL MEDIUMSHIP.

Except in comparatively rare instances, mental mediumistic phenomena have no relation to our physical senses, although sometimes it is difficult to detect this, owing to the tendency to visualise or objectify psychic impressions. The physical brain has no doubt been carefully prepared by nature to respond as exclusively as possible to physical impressions, and it is unlikely to be able to receive direct impressions of a higher methetherial kind.

Personal experience forces me to the conclusion that the invisible entities involved in spiritual communications act directly upon the subliminal mind, in the hope that it will be able to pass the information up to the normal mind. The normal mind naturally, by habit, translates the communication into familiar terms, creating mental images, emotions, and sounds, or, more generally, impressions of these. This can only be done if there exists a kind of "vent hole" between these two strata of consciousness, as has been suggested is the case with genius. In all probability mediumship is a form of genius.

The development of mental mediumship may really involve the creating of this vent hole, through which impressions from the subliminal may reach the supraliminal mind. The establishment of this link of communication appears to be one of the particular objects after which the psychic's spirit helpers strive. The mental quiescence demanded of the individual would seem to be a very necessary condition for the performance of such a task. That an effort of this character must demand great patience, skill, and sustained endeavour on the part of the invisible operators is obvious. It is nothing less than an attempt to make the psychic responsive to an environment very different from the one to which nature has for countless ages tried persistently to adopt the human race, namely, to this physical world. The ruthless methods of elimination, by means of which nature has sought to make mankind respond consciously to planetary conditions only, are virtually suspended, and non-planetary conditions are introduced.

Some people appear to be so closely attuned to the terrene environment that they are useless for mediumistic purposes. As a rule they are of the calculating, unemotional type, excellently suitable for success in life, but unresponsive to extra-terrene impressions. In their case the process of adaptability so earnestly desired by nature has reached the highest point of efficiency yet attained. The price has been the shutting out of the more cosmical aspects of being. This excellently practical type will always supply the most capable opponents of religion, and, of course, of mediumship. They are, alas, too stable. They represent, when viewed from the spiritual standpoint, an over-development exemplified in natural science by the antlers of the reindeer. These appendages, originally intended by nature as a means of defence, through over-growth become a source of danger to the very animal they were meant to preserve.

THE RESOURCES OF MEDIUMSHIP.

Mediums are usually of the more unstable, emotional order to which poets, artists, and religious geniuses belong. In most cases they are able to hold their own in the struggle for existence, and can shut down the channel through which their psychic inspiration passes, when necessary. Several famous mediums of the past have left their mediumistic practice for the more prosaic commercial life, and have done very well, holding their own successfully against competitors. It is as well to bear this in mind, as there is a tendency to regard the term "unstable," in

connection with mediumship, as implying hysteria. It really means that mediums are individuals who are fortunately not limited to purely material grooves, but able to depart from them into the less well-known and subtle states belonging to a supersensible world.

The duty of the developing medium of the mental order consists of more than maintaining mental and physical quiet during the periods allotted to psychic unfoldment. An active form of co-operation with the spirit entities is also necessary, although this is not generally required during the early period of development. It should take the form of keeping a lookout for any signs of a psychic nature and acknowledging the fact. In this way the invisible operators can be made aware of the results of their efforts. It is quite a mistake to think they know exactly what is occurring with the medium. They often think they have been successful when they have failed, and failed when they have been successful.

In connection with the kind of mediumship known as "impressional mediumship," it is advisable to give definite expression to results. This can be accomplished only by the psychic describing to other people what he mentally sees, or hears, or feels; otherwise no real progress can be made. To do this, a good deal has to be chanced, and many mistakes will be made, especially at the beginning. If persevered in, however, the errors will become less and less, and in the end successes will predominate.

There is no need for this observation of psychic impressions and experiences to disturb the mental stillness. So long as anyone is awake, the faculty of observation will be able to receive impressions involuntarily forced upon it. The thing to be guarded against is voluntary mental activity, when impressions are deliberately sought after.

These impressions need not be given off at once. During the first hour of sitting it is advisable not to speak at all. The impressions that are thought to be supernormal in origin may be memorised, or given expression to during the latter part of the séance.

My opinion is that unless some such expression is made by the medium, the spirit-helpers are likely to lessen their efforts, and finally leave the medium entirely without completing the development. Their object is to spread a truth through the use of psychic faculties. When that end is not likely to be fulfilled, they relinquish their task on the ground that their long and severe labour is not receiving a suitable reward. In other words, spirit people, in the development of mediumship, are out to help the world, not to amuse an individual.

SCIENCE AND SPIRITUALISM.

A LESSON FROM THE PAST.

Mr. B. M. Godsall (of San Diego, Cal.) writes:—

Your humorous comment (p. 683) on the position taken by a certain "contemptuous gentleman" who would have psychical phenomena made to submit themselves to rigid scientific examination—rather than have the scientific examination submit itself to the laws of psychical phenomena—will be relished by all readers, and will prove, by instance, that the best way to take birds of his feather is by the application of a little Attic salt.

It is frequently urged by people who dislike the manifestations, but are too intelligent to deny their reality, that such matters should be left in the hands of scientists. But the history of Spiritualism is the story of a long-drawn struggle with a purblind science. As well might Jesus have been expected to submit the genuineness of His works to the judgment of the Pharisees, in response to the plea that they were wiser than the common people, and were experts in all things pertaining to religion. And we possess evidence to show that Jesus would have found it impossible to do His works before the Pharisees, sitting in judgment. For we are told (Mark vi.) that even in the place of His birth "He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them" because His neighbours had no belief in "the carpenter," the fact of whose preaching offended them. How then could He have performed "mighty works" before a committee of supercilious Pharisees, or of cynical Sadducees who denied the possibility of human survival? And yet to-day our sensitives are asked to hold themselves at the beck and call of pseudo-scientists, conjurers, scoffers, and what not, and to produce spiritual phenomena under any conditions that these modern Sadducees may choose to inflict.

In the early days of Spiritualism the psychical science of the time—and more especially of the locality—was exceedingly crude, so that the best its exponents could do by way of elucidating the mystery of the "spirit raps" was to ascribe them to the cracking joints of the mediums. And even to this day there are sons of these sapient professors who think it rational to maintain that the snapping of a little girl's toe-joint sent its echo round the world—if, indeed, they concede a round world! It appears that the set of mind induced by devotion to physical sciences is

by no means ideal for the study of phenomena which in some cases are prevented, and always are affected, by a certain variable personal quality generally known as "magnetism." Moreover, men of science, accustomed to prescribe conditions in their various experiments, do not always relish playing a subordinate part, as an element (disturbing or otherwise) in a greater experiment being carried on by unseen operators.

Thus we perceive—what every prophet has told us—that the chief virtue needed in the search after spiritual truth is humility. And great scientists of the mid-Victorian era—that heyday of materialistic science—assured the world, on several notable occasions, that they of all men possessed the requisite humility, and were prepared, whenever necessary, to scrap all their most cherished convictions, and embrace Truth on sight—only show them Truth! And Fate took these eloquent professors at their word. They were afforded a rare opportunity of proving to the world the worth (or otherwise) of their oft-repeated professions of loyalty to Truth, in however disconcerting a guise she might happen to reveal herself. Spiritual Truth appeared before them, in the unassuming garb of Spiritualism. She returned to confront the men by whom she had been dethroned, and mocked, and branded "superstition," and in the end put to death—as they fondly believed.

And how did men of science, as a body, welcome this heaven-sent apparition, representing the immortal part of that which they had destroyed? Did they forsake all, and pursue this vision of undying Truth regardless of their former commitments? Or did they, perhaps, proceed more cautiously and becomingly, and put searching questions to one who came in very "questionable shape"? They adopted neither one of these courses so consistent with their professions. Their precise attitude towards the Spirit of Truth, and their actual state of mind when she appeared to them in the semblance of her upon whose grave they had danced, are best conveyed in the words that Macbeth hurled at the ghost of murdered Banquo: "Take any shape but that! Hence, horrible shadow, hence!"

And yet true science and Spiritualism are not at variance, in fact they are completely at one. For though Spiritualism tells us much about life in another world, it really teaches us still more about life in this world. It is rapidly spiritualising science, although the latter refuses to accept it. According to Huxley's definition (p. 626), "Science is nothing but trained and organised common-sense." But if this definition is to include the broad all-inclusive science that will follow the truth along blinded ways, and even into unwelcome associations, it will be necessary to extend the usual meaning of "common sense," and define it rather as "sense which is common to all subjects and occasions"—a definition which at any rate has the merit of disposing satisfactorily of the word "common" in the name of this the rarest of Nature's gifts. And Huxley himself, despite his sound sense on all the subjects dealt with by orthodox material science, did not quite attain to this common—or universal—sense; as is shown by his contemptuous reference to the trivial character of certain phenomena, while not denying that they might point the way to a new domain of truth. Undoubtedly the happy possessors of this inborn common sense—common to all spiritual and material subjects—will accomplish far greater things if their common sense is trained and organised, and in this way rendered "scientific."

EPIGRAMS.

By JUVENAL JUNIOR.

TO A MATERIALIST.

You tell us death ends all, how comes it then
Your creed still lives and animates your pen?
We, who outgrew it, wonder at its boast
Since it so long ago gave up the ghost!

TO A RANCOROUS PRIEST.

You scream of devils, and your pulpit pound,
Calling a halt with threats of thunderous sound . . .
But still the days run on, and still the world goes round.

TO AN UNCONVINCED RESEARCHER.

Till you have tested it—so runs your text—
Our case remains unproved; and you are vexed
Men will not wait your verdict deep and sage.
It is indeed a most irreverent age!

TO A GOOD BISHOP.

Right Reverend Sir, in thy benignant face
Rich charity and patience we can trace;
Love more than Wit thy words and actions show,
And truly we would rather have it so.

TO AN OVER-ZEALOUS SUPPORTER.

Heav'n speed thy work, though Heaven is slow to bless
Strength without science, force without finesse.

THE NATURE OF THE "OTHER WORLD."

A REGION OF HIGHER SPACE.

By C. E. B. (COLONEL).

In one chapter of his last book, "Contact with the Other World," Dr. Hyslop discusses the question of the nature of that world, and especially the view by which it is regarded as a kind of replica of this physical world we now dwell in. His conclusion is that while there is nothing inherently impossible in the idea of the other world being in a sense a physical world very similar to this one, but composed of a substance invisible and intangible to us, although real and solid to those inhabiting it, yet there is not sufficient evidence on which to base a judgment.

It is true that there exist many descriptions of the other world that appear to bear out the view under consideration, commencing with Swedenborg's visions, and ending with the Rev. Vale Owen's Script, yet, as Dr. Hyslop points out, these descriptions, when compared, contain many inconsistencies, discrepancies, and even contradictions. Some spirits talk of "thought forms" and the creation by thought of houses, clothes, etc., which seems hardly compatible with the idea of a purely objective world. Other spirits, again, state that it is impossible to give any description or explanation that shall be intelligible to us.

I will give one instance from Mr. Vale Owen's script: A Guide or Guardian is described as wearing "a short sword." As a symbol this may pass, but taken literally it is quite inconsistent with the general idea of Life Beyond, as expressed in the Script, for, a sword connotes physical violence and death!

In a world conceived of as a replica of this world, it is difficult to form any idea of the nature of the "body" worn by the spirit. Is it but an outward form, a shell, like the "astral body" of the Theosophists? Do we possess it now, mysteriously concealed within the present physical body, and freed from it at death? If it is not a "shell," it must contain the interior organs; if so, do they function or not? To any of these three conceptions there are grave difficulties, but it is not easy to conceive of a fourth alternative.

In so far as we consider apparitions, etherisations, and clairvoyant visions as having objective reality, we are confronted by the old difficulty of the "ghosts of clothes," and by the statements of spirits that they can construct their apparel by a thought process. Spirits, also, seem to be able to modify their outward form for purposes of identity, sometimes appearing as they were when old to those who knew them only when they were old, and as they were when young to those who knew them only when they were young.

Finally, in considering the value of descriptions of the Other World, the influence of the subconscious mind of the psychic has most seriously to be taken into account. While denying that there is any evidence that the subconscious has in itself any power of acquiring information supernormally, Dr. Hyslop emphasises the great part that it is liable to play, especially in trance utterances and in automatic writing. It appears probable that all messages from a discarnate intelligence are communicated through the medium's subconscious mind, which may be considered as remaining temporarily passive as regards its own stored-up thoughts, but this condition is one of unstable equilibrium, and on a slight stimulus, internal or external, the subconscious mind may resume charge, embroidering on the theme it had received from outside, making use of its own store of information and of ideas, as it does in ordinary dreams. When information is given about persons or events in this world, it can generally be verified, but it is not possible to verify descriptions of the Other World, and to discriminate between veridical information, given supernormally, and the notions of the psychic himself lying latent in the mind.

It is noteworthy that discourses about the conditions of the Other World are fluent and easy, whereas evidential matter is usually fragmentary and given with much apparent difficulty, often even attended with some confusion. These considerations point to the advisability of exercising the greatest caution in accepting at their face value fluent descriptions of the Other World.

Dr. Hyslop proceeds to discuss another view of the conditions of survival, namely, whether it may be only the subconscious mind of man which survives and carries on into the next world, taking over with it all its mundane memories. The same idea has been treated by Henry Holt in "On the Cosmic Relations," Chapter IV. According to this view, man would live a "dream" life, more vivid, rational, and real than any dream life we experience in this world, continuous, and not fragmentary as are earth dreams.

There seems to be a great moral difficulty in accepting the idea of a purely subjective life; the use or purpose of it seems inadequate. Of course, if there is no survival, there is no purpose in the Universe, at least so far as we as individuals are concerned. But, if survival is a fact, we have a right to expect that there is an intelligent Purpose and a great Scheme which involves all Humanity and under

which Humanity may acquire greater powers and higher qualities and progress gradually towards Perfection. But what progress can be possible if each surviving mind lives on subjectively only, shut up in itself, feeding on memories and experiences of perhaps a few years of earth life only?

However "real" the dream life of the surviving subconscious mind may appear to it, the actors in this dream life cannot be otherwise than creations of its fancy. Now, if there is any evidence for survival, there is evidence for the continuance not only of memories, but of affections, opinions, modes of thought, idiosyncrasies, and above all of character. It appears to me that these qualities cannot function in a purely subjective world.

One is led, therefore, to the conclusion that whatever the nature of the Other World may be, it must be "objective"; that is to say, there must be for each individual other persons and other things which can be perceived by him, and which have an independent existence apart from him.

It is possible, however, that much of the difficulty we experience in forming any consistent and rational idea of the nature of another world may be due to the ineradicable habit we have of referring everything to our present sense perceptions. Until quite recently the earth was considered as furnishing the fixed points to which all the movements of the other celestial bodies could be referred; more recently matter was considered as something dense and solid, until the discoveries of physicists regarding the nature and composition of the atoms constituting matter. Still more recently, our ideas of Time and Space are being modified by the theories of Einstein which seem to show that they are absolute only within the limits of our sense perceptions.

So it is possible that in passing through death we enter into a world no longer like this one of three dimensions, and one in which space and time would be profoundly modified. Such a world is no doubt, as admitted by Professor Zöllner, "unbegreiflich," not to be grasped by the human mind, but assuming its existence, certain conditions can be predicated of it, and assuming that the inhabitants thereof can manifest themselves and function in this world, certain effects also can be predicated.

We have all probably felt a difficulty in conceiving of enough "room" in the other world to accommodate the billions of souls who have passed over and who will pass over before the end of the world. Mr. Hewat McKenzie's conception of concentric rings or spheres around the earth is not very convincing, although it is taught also by Andrew Jackson Davis. Now in this physical universe we practically live on a plane only, our power of moving in "height" is in comparison excessively limited; in a world of four dimensions we can, by analogy, imagine the inhabitants moving absolutely freely in three directions and also to a certain extent in a fourth, to us, unknown, direction. This conception gives all the "room" required for any finite number of persons.

Professor Zöllner has pointed out that many of the "physical" phenomena observed by him are of a kind that could be carried out by persons from a four dimensioned universe able to function in this three dimensioned world; for example, the tying of knots in an endless string, the apparent passage of matter through matter, apports, the sudden appearance and disappearance of "forms," etc. This is more easily understood on the analogy of a hypothetical world of two dimensions, and considering the effects that could be produced in it by beings of a three dimensioned world able to function in it.

As such beings could only manifest themselves as a plane surface, so beings from a higher condition could only manifest themselves to us in bodies of three dimensions. They should be able to appear from nowhere and vanish nowhere, and this, in fact, is what is observed.

Similarly, any attempted description of the other world would necessarily have to be couched in terms of our three dimensioned physical world.

Time and Space would have a very different meaning and value, and this indeed may be the explanation of the discrepant statements of "spirits," especially with regard to their sense of time—discrepant, I mean, from our point of view.

In this conception of the Other World, however, I own that I cannot see any explanation of the necessity for the co-operation, or presence of, a specially endowed person, the psychic or medium, in order that any psychic phenomena should be produced. It may however be assumed that a discarnate being has not the power of affecting matter in the physical world *directly*, and that in order to act on matter, he must do so indirectly through the "medium" (literally) of an incarnate being. It may then be conceived that the action is "telepathic," from the mind of the discarnate being to the subconscious mind of the incarnate being, and that the action brought about is the exciting of the brain of the latter, causing conscious thought, impressions, clairvoyance, clairaudience, etc., or the exciting of certain forces or faculties which may be latent in all human beings, but which are only manifested in certain specially organised ones.

Whatever may be thought of these speculations as to the nature of the Other World, it can hardly be objected that they are much more difficult to imagine than Einstein's daring conception of this physical universe as being "closed," and "finite," and yet "without bounds."

QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

OUR INHERITANCE FROM THE PAST.

HEREDITY.—It was an American humorist who gave us the original reflection that "there is a great deal of human nature in the world." No doubt he was writing rather cynically, for we are apt to use the phrase "human nature" in a rather deprecating way as signifying something like "original sin." Our own view of the matter is that there is not enough human nature yet, but a great deal of animal nature which has come down to us as an inheritance from the past and has to be worked out as we go on. As to your questions, we would point out that not all are "slaves of heredity." Some people, by reason of a kind of quick intelligence, seem to step right out of the limits of their heredity and set its ordinary drawbacks at defiance. The descendant of generations of peasants living on the land becomes a great poet, as in the case of Robert Burns, and there are multitudes of other instances. There is clearly an inheritance from the spiritual as well as the physical side of things, and it confers great gifts. Generally as to heredity we should say that it means that each of us has a great deal of raw material in the shape of ancestral habits and tendencies, some favourable and some unfavourable, and that out of these we have to shape our lives. We are only responsible to the extent of our power to do the best we can with the stock at our disposal. At the back of all is the human spirit which, when it emerges and knows its power, will enable us to conquer every circumstance that at present may make for weakness and failure.

APPARITIONS AND "TRAVELLING IN SLEEP."

INVESTIGATOR.—One can speak positively about facts. But with regard to the causes of those facts (or effects) it is not possible to be positive. One can only reason about them. Thus you tell us that you appear to travel in sleep and meet persons or encounter scenes and events that come into your waking life later with the sense of verified dreams. That is a statement we can easily accept by reason of a multitude of similar testimonies from others. These things are well authenticated. We have said more than once that we do not believe that such experiences indicate the actual travelling of the spirit from the body, because when the spirit actually does quit the body it is an elaborate and, in a way, a tremendous process taking the name of death. But we can conceive of conditions in which the consciousness is, so to speak, extended, and travels outside its bodily area. Lately we noted a passage in that remarkable book, "The Process of Man's Becoming," by "Questor Vitæ," which we may give here as it bears so closely on the question you raise. The writer is dealing with "phantasms of the living": "It is not man's spirit that leaves the body on such occasions. That would entail the

death of his body. It is a temporary exteriorisation of some of his magnetic vitality, which is subsequently indrawn again. This vitality carries the peculiar property of constituting a phantomatic or apparitional form or double of the personality to whom it belongs." That strikes us as a reasonable statement of the case, and we accept it accordingly.

THE ANCIENT WIZARDS: MICHAEL SCOTT.

D. DAVIDSON.—The word wizard, like many other words, has been corrupted by careless use. It generally carries the idea of a sorcerer or necromancer—there is a smack of black magic about it. And yet it simply meant originally a wise man, nothing more. One good instance of the use of the word in its true meaning may be taken from Milton, who wrote of the wise men of the East who journeyed to Bethlehem as "star-led wizards." You refer to Michael Scott. He, too, was a wizard in this sense, for he was a great scholar and mathematician. He it was who translated some of the works of Aristotle from the Arabic. But no doubt many of the great sages of the past had some occult knowledge. They knew of many things which we are only re-discovering to-day—hypnotism for instance. None the less most of the legends concerning their magical powers are little more than popular superstitions. Anything in the slightest degree supernatural never lost anything in the telling as it went from lip to lip amongst the ignorant in ancient days. If there is anything in the curious legends of Michael Scott in the border country it would rather point to his hypnotic powers. We are thinking especially of the story in which he is represented as asking for food at a Scottish farmhouse and, being churlishly refused, compelling the farmer, his family and the farm hands to dance and sing before him, as a punishment.

"FIRST HAND PROOF."

S. W.—The question of obtaining first-hand proof is a very difficult one in some cases, by reason of the circumstances of the inquirer. The usual method employed is to visit a medium, but where this is impossible it is sometimes within the power of the inquirer to form his own circle and make his investigations in private. We have usually found that where there was a serious desire to know, the way was opened sooner or later by some apparently providential dispensation arising from the action of the unseen friends of the inquirer. Some people get their proof by strenuous inquiry, whilst others do better to wait quietly until the opportunity presents itself. Where it is necessary for the welfare of the individual concerned, we are convinced that the desired proof is always ultimately given.

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ANSWERS TO CORRESPONDENTS.

G. SMITH (Hull).—The cutting you sent from the "Yorkshire Post" has already been answered by the Rev. C. L. Tweedale.

C. GALLOWAY.—Nevertheless the portrait is recognised by others who knew David Duguid in life and compares with portraits of him.

FRANCIS GRIERSON (Los Angeles).—It was a great pleasure to receive your letter. Very naturally the inflow of newer life into the world acts rather like the pouring of a clear-running river into a rather stagnant one. There are swirls and eddies and a certain amount of mud is stirred up. It is all very natural. All your friends here, both in the mystical and the literary worlds, bear you in friendly remembrance. Our best wishes for the New Year.

RECENT BOOKS.

"The Edinburgh Lectures on Mental Science," by T. Troward (A. M. Philpot, 6/- net).

The books of the late Mr. Troward are well-known in the United States, and, in a lesser degree, in this country. The present volume is a new edition of a work which attracted considerable attention on its first appearance. It essays to explain scientifically the principles which govern the relationship between the mind and the physical organism. Intuition, Healing, the Will, the Body, the Soul and the Spirit are amongst the subjects of which the book treats, and although the chapters devoted to each are necessarily brief they are clear, and contain many valuable ideas. Attempts to put into concrete terms the working of the laws of superphysical realms must necessarily be tentative, but the author bases his argument on great principles of Being, and is, therefore, not likely to go far astray.

"The Spirit of the New Philosophy," by J. H. Randall (Riders, 6/- net).

This book is by an American writer, and aims at taking part in the work of spiritual reconstruction now in process. He writes with conviction, and says much which, although not new, can profitably bear repetition. The keystone of the book is world-unity and the author well says that "the ideal nation will exist when all classes and individuals are bound together, not by coercion, but voluntarily, through conscious unity and mutual goodwill."

POEMS OF THE SPIRIT.

Mr. Arthur Stockwell sends us two little books of verse, "A Message of Cheer, and other Poems," by "Damia" (2s. net), and "Wheat and Tares," by Annie M. March (4s. 6d. net). They present a great contrast in diction. The metre in which "Damia" clothes her thoughts is decidedly jerky and irregular, while Mrs. March's verse, on the contrary, is almost too smooth, even, and mellifluous. But the matter in both has given us nearly equal pleasure. Through, and in spite of, her defects of style we feel the contagion of "Damia's" happy confidence. She is so sure that Sorrow is God's angel sent to guide us through the storms of life. She has looked into Sorrow's eyes and seen in them the light that defies pain. Mrs. March covers a much wider range of subjects. The poem which gives its title to her book recalls to us the story of the artist who, in painting a picture of Jesus as the Good Shepherd, put in the Master's arms, not a lamb, but a kid. To her the fires to which the tares in Christ's parable are committed are not the flames of vengeance or judgment, but the cleansing fires of divine love, and she pictures the Lord of the harvest visiting His radiant fields above, and plucking a white flower—a flower that has sprung from a once worthless weed. It is natural that our poetess should write thus. She is a Spiritualist, several of these poems have appeared in Spiritualist journals, and her Spiritualism breathes like a sweet fragrance through all her verse.

NEW PUBLICATIONS RECEIVED.

"The Survival of the Soul and Its Evolution after Death." Notes of Experiments by Pierre-Emile Cornillier. (Kegan Paul, 10s. 6d. net.)

"From Heaven to Earth." Messages automatically written by McLaren Post Macfie. (The County Printers, Adelphi, W.C.2, 2s. 6d.)

"The Country Heart Quarterly Magazine," January-March. (Geo. Allen and Unwin, Ltd., 1s. net.)

"The Supreme Mystery." By J. H. Symons. (Methuen and Co., Ltd., 7s. 6d. net.)

From Wm. Rider and Son, Ltd.:—Three handbooks, at 2s. each: "Joan of Arc," by R. B. Ince; "Jacob Boehme," by W. B. Swainson; and "Prentice Mulford," by Eva Martin.

"The Symbolism of Colour," by Ellen Conroy, M.A., 3s. 6d. net.

"The Hidden Self and Its Mental Processes," by H. Ernest Hunt, 4s. 6d. net.

"Thought-Coin," by Bart Kennedy, with Introduction by the Hon. Ralph Shirley, 5s. net.

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle (Mr. Cowlam); 6.30, Miss Violet Burton.

Croydon.—Harcwood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, service.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Thomson; 6.30, Mr. J. Osborn.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. H. Boddington; 3, Lyceum. Monday, 8, healing. Wednesday, 8, the president, Mrs. Curry.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Miss Rotherman. Thursday, 8, Mr. and Mrs. Brownjohn.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, New Year Social and Dance. Sunday, 11, Mr. Ernest Meads; 3, Lyceum; 7, Mr. and Mrs. E. J. Pulham. Monday, 8, developing circle (members only). Wednesday, 8, service as usual. Friday, 8, free healing.

Peckham.—Lausanne-road.—11.30 and 7, Mrs. L. Harvey. Thursday, 8.15, T. W. Ella.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Ernest Meads. Thursday (not Wednesday), at 8, Mrs. Florence Everitt.

Worthing.—Tarring Crossing.—6.30, service.

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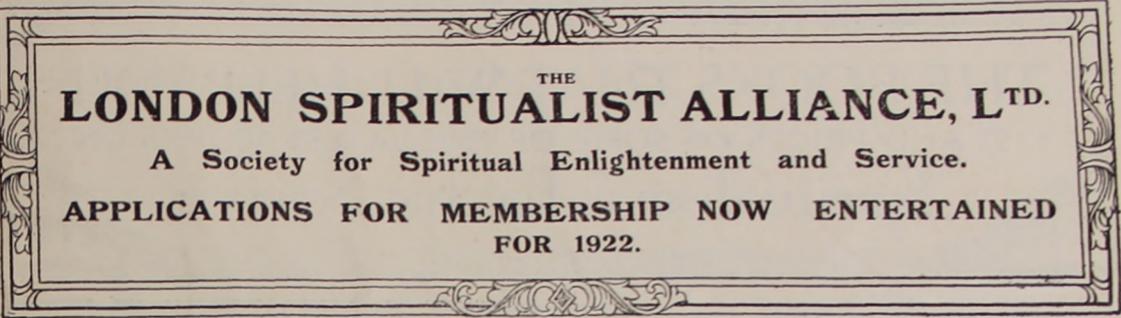
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